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THE PROMINENT SPIRITUAL MOVEMENTS OF THE LAST HALF CENTURY—THE HOLINESS MOVEMENT.

BY THE EDITOR-IN-CHIEF.

Like a bold headland at sea, with its lighthouse to guide the mariner, stands in the survey of the past fifty years, the singularly varied attempts to raise the standard of practical godliness.

Under different names and from divers sources, like mingling streams merged into one flood, the current has been in one direction. Sometimes these have been called "Holiness Movements," sometimes the name, "Entire Sanctification," or "Second Conversion," or, "Higher Christian Life," has clung to them; they have been stigmatized as "Perfectionism," or as now more mildly described as "for the deepening of spiritual life." As phrases have become obnoxious to criticism, linkt with fanatical extremes, or misleading to the public, others have been adopted. But it must be plain that in all these efforts, the same Holy Spirit has been at work, showing disciples their lack of conformity to God and leading willing souls to new steps of self-surrender and appropriation of Christ. This, beneath all change of names and variety of forms, is the essential fact.

The master problem of our day is *how to make the possible life of a disciple real?* There is an *ideal* which is to be kept before us as the model and pattern of perfection, and which we shall not reach—which, to reach, would leave no more progress possible. When Thorwaldsen had, for once, realized his own conception, he felt that henceforth he could accomplish nothing. But there is a *possible* life, a measure of actual approximation to the ideal, which is practically attainable, and has been attained; and it is a great mistake and mischief to count this possible and practicable life as ideal, as is too often the case, because the level of living is so low, and the habits of living so carnal, that the possible becomes impossible, because of a will too weak to resist evil, and an aspiration that is stifled with the impure air we breathe.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

The purpose of this paper, and of others which precede and follow, is to find and show, if we may, how far a holy life, victorious over sin and restful in God, is within reach; and what are the secrets of entrance upon this Land of Promise, this present inheritance which God would have all His saints' enter and enjoy.

First, let us contrast the average life of disciples with the scriptural standard, and, at least, see what is lacking. Socrates held his mission in Athens to be this, to bring men "from ignorance unconscious to ignorance conscious," and the first step in all attainment is to see that we have not yet attained. From at least seven points of view this contrast may be studied:

1. The Realization and Verification of things unseen and eternal.
2. The Separation and Sanctification of conduct and character.
3. The Transformation of the Inner Life of disposition and temper.
4. The Enthronement of Christ as Master and Lord of the Whole Being.
5. The Experience of the Holy Spirit's indwelling and inworking.
6. The Enjoyment of the Rest Life of Faith, and freedom from anxiety.
7. The Entrance into the Holiest of All, or the right and privilege of Intercession.

If this be not the exact order of importance, and of experience, it is not widely divergent therefrom; and a few words upon each of these several points may help to impress the general theme upon our thought, and to show how natural it is that God's people should feel the kindlings of a higher and holier desire, and feel after some much more advanced attainment.

The sense of the unseen and eternal lies at the basis of spiritual life, which, by its very term, shows its kinship with the invisible and imperishable. This world is real, because it appeals to our bodily senses; the unseen world seems vague and illusive, because it is beyond the realm of sense, and, unless faith makes it real, it will grow more distant and shadowy, till it becomes a mere phantom of fancy. The writer of the epistle to the Hebrews rebukes those who have not "by reason of use exercised their senses to discern good and evil." Obviously these are not bodily senses, but higher faculties given us of God, as channels of contact and communication with the unseen world. Reason is the sense of the true and false; conscience, of the right and wrong; sensibility, of the attractive and repulsive; imagination, of the ideal and invisible; memory is the sense of the past, and hope of the future. If these senses are used, they become keener and more acute; if unused, duller and more blunt.

The main office of "closet" communion is the vivid *sense of God*, and hence our Lord's first lesson in the school of prayer emphasizes

"thou" and "thy"—for it is necessary to shut all others out, if we would get the vivid vision of God. Far more important is it to hear Him speak to thee than to speak to Him.* "Wait on the Lord"—literally, "be *silent* unto Him." This waiting for a vision prepares us for "the practice of the presence of God," which Jeremy Taylor makes the "third instrument of holy living." This vision of God makes the unseen world such a verity, a reality, that it is as assured a certainty as the material universe, and he who thus walks with the unseen God, like Moses, endures as seeing him who is invisible. The weekly Sabbath rest answers a similar purpose: it leaves us free to converse with celestial things. As the eye rests itself and improves its vision by occasionally looking away from nearer objects to the far horizon or the farthest stars of heaven, the whole man rests by looking at the unseen and eternal. And he who robs God of holy time by secularizing the Sabbath, cheats himself far more.

So, also, it was expedient for us that Christ should go away, that henceforth He should not be known after the flesh; and that the Holy Spirit should come to dwell within, with all disciples, at all times, and school us to know Christ by that other unveiling of his personal presence through the inner sense, compelling us to walk by faith not by sight, no longer dependent on the grosser and carnal senses.

So soon as we really begin to live in this unseen realm and walk with this unseen presence, every other attainment becomes possible—in a sense natural. To be under the eye of God—consciously, constantly—to set God always before us, is to have Him at our right hand, so that we can not be moved. What holy intrepidity, when He is near, and what courage in conflict with evil and confronting barriers to service! The conduct and character become separated unto Him and sanctified, because it is impossible to sin deliberately when He is not lost sight of. It is when we flee from His presence, like Jonah, that disobedience is habitual. To hold myself directly under God's eye, and to stand before Him with my eye upon Him, waiting for his beck or glance, compels personal holiness—is itself the very attitude of holy obedience. In His presence sin flees as shadows before the light, for transgressions are deeds of darkness.

Even the inmost life of temper and disposition becomes transformed—transfigured—when we live as in His secret chambers. When He encompasses and enspheres us, He interposes between us and all the foes of our inward peace. Envy, jealousy, malice, uncharitableness, anger, impatience, ungentleness, unloveliness,—all these belong outside of the sphere where God and the saint meet and dwell together. It is amazing how *immediate*, and even instantaneous, may be the actual entrance into a new atmosphere of inward peace, when once a disciple, after many years of hopeless struggle and wrestle with that inward

* See very important text. Numbers VII: 89.

tormentor—a vicious temper, an unholy anger, an unsanctified disposition—suddenly enters into the conscious presence of God—feels that He is a living, present God, and that He can bring under control this wicked and unruly member—the tongue—this even more unruly “member,” the temper; so that he just gives it over into His keeping and lets Him subdue it. And then, to see Him do it! and not only conquer it, but *displace* it, and in its stead give us outright its very opposite—flooding our hearts with His love—so that instead of a constant war against evil, there is a new impulse, a passion for the right, and we wonder that we ever saw any occasion for the childish impatience and fretfulness and selfishness of past years!

What a step, too, when the keys of the whole house are surrendered up to the Lord Jesus, and the whole government of the little empire within transferred to His shoulder; when the last lockt room and cupboard, and secret chamber of our imagery and idolatry are thrown open to Him, and He sweeps out all the vile things which the godless life has hoarded and hidden; and then turns the very hiding places of our abandoned idols into the sanctuary of His presence and communion. The enthronement of Christ in the soul—that is His manifestation unto the believer, as never unto the world. (See that crown of all promises, John xiv.: 23.) Then it is that God “reveals His Son” in us, and shows the vast difference between a Christ *within* and a Christ *without*—a Christ no longer knocking at the door but supping at the banquet board, He with us and we with Him.

Christ ought to be, and may be, on the throne of our inner being, Master, Lord, Sovereign. And when He is enthroned, self is dethroned. The self-life is the last inner enemy to be destroyed. It is the root of all forms of sin; and, long after every known sin and weight are put away, it survives; and when every other form of pride is brought into the dust, the subtle survival of the self-life is seen in the pride of humility. What a hydra-headed monster self is! With its self-trust, self-help, self-will, self-seeking, self-pleasing, self-defense, self-glory, always intruding between the soul and its true Sovereign. To enthrone Christ in the inmost life, is to find self-distrust, self-surrender, self-denial, self-renunciation, self-oblivion, taking the place of those hideous evils we have named.

As to the Spirit's work, how few disciples even understand it! That sublime sentence of ten words: *He that is joined unto the Lord is one spirit* (1 Cor. vi.: 17) is the summit of all revelation as to the believer's inseparable wedlock with the Lord, and it is the key which unlocks both Epistles to the Corinthians. For, inasmuch as the Holy Spirit is one with the believing human spirit, He must evince the unity by the impress of God left upon the believer's inner life and outer life. And so Paul teaches us that God's wisdom is reflected in the disciple's knowledge of divine things; God's ownership, in His

possession of the believer as His temple; God's sovereignty, in His distribution of gifts and spheres of service; God's eternity, in the glory of the undying resurrection body; God's power in the believer's transformation into His likeness; God's holiness, in His sanctification, and God's blessedness in His ecstatic visions and experiences.*

But, besides the Spirit's indwelling, our privilege is to know His threefold inworking: His *sealing*, in our assurance, His *anointing*, in our illumination, His *filling*, in our gracious power for service. What a monstrous evil is that, when a child of God, who may know and feel the miracle of such indwelling, inworking and outworking of the Divine Spirit, lives a life that so grieves and quenches the Holy Ghost, that He is like a silent "voice" or a stifled and scarce burning flame!

As to the Rest Life of Faith, with its casting of all care upon God, and its perfect peace of trust, the fact that such experience is possible ought to fill every disciple with a divine unrest until it is actually his possession. This is the spiritual Canaan, the true land of promise, now to be entered, appropriated, enjoyed. Egypt with its bondage, burdens, sins, and sorrows left behind—the desert, with its wandering barrenness, disquiet and defeats, also left behind, and the Jordan of a new consecration and self-surrender crossed, that He who brought us out may bring us in, into conscious fellowship with God, victory over the Anakim, possession of the promises, and fruitfulness of service. All this disciples have known like Paul, and, thank God, thousands now know; and it is only because unbelief limits God and disobedience limits ourselves, that all who are born of God do not cross this Jordan and march through this Land of milk and honey, vineyards and orchards, forests of timber, and mines of precious metal, and claim it as their own.

And so we come to touch upon that last feature of the possible life in God, the privilege of entering within the rent veil and standing as priests, immediately before the Mercy Seat as intercessors. Prevailing prayer is so rare that it seems to be a lost art. Yet what unequivocal promises offer their crown to the suppliant believer! "*Whatsoever ye shall ask in my name*"—can anything surpass that? The only limitation to that universal "whatsoever," is "IN MY NAME," which is seven times repeated for emphasis (John xiv.—xvi.) The Name stands for the Person, and to ask in His name is to ask by right-of oneness, identification by faith, with Him; so that in effect *He becomes the suppliant*. Whoever authorizes me to proffer a request in His name, himself *makes that request through me*, and the party of whom it is asked sees him back of the petitioner. This is our Lord's last lesson in the school of prayer, as closet seclusion was the first; and well it may be the last, for beyond it there is nothing more to be learned or enjoyed.

* See 1 Cor. ii., vi., vii., xii., xv., and II Cor. iii., vi., xii.

It is only too plain that very few, even among praying saints, do so prevail in prayer, and they *know* it. Thousands of earnest petitions seem wasted, and if we can judge by results, *are* wasted. Either, therefore, God is untrue or man is unfaithful. The former supposition would be blasphemy; and we are driven to the conclusion that there is little real asking in Jesus' name. Here we touch the real core of the difficulty. Unbelief, disobedience, an alienated heart, separate the believer from Christ and the Spirit, so that the bond is practically ineffective; prayer in Jesus' name is too high a privilege and prerogative to be enjoyed without intimate union, a *sympathy* that Christ himself calls a *symphony* (Matt. xviii, 19. Greek). Symphony is musical accord, and implies chords, attuned to the same key and to each other. Even a saved soul may live a life so practically unbelieving, unloving, unsubmitive, that there is discord rather than concord—the symphony becomes impossible, and the words “in Jesus' name” become a mere form, if not a farce.

The teaching of the word is unmistakable. James, and John, and Paul, complete Christ's lesson, and teach that it is only *holiness of life* which brings such accord with God as to make possible prayer in Jesus' name. While I continue in sin, neglect known duty, regard iniquity in my heart, the Lord can not hear me, for I sound in His ear a discordant note. My disobedient life may make even prayer a new affront to God. But so far as we are swayed by faith, love, obedience, zeal for God's glory, the Spirit groans within and our prayers find their way into Christ's censer, and come back in answers with the fire from the altar above.*

The believing, obedient disciple may thus enter into the Holiest of all, and take his stand as a *priest*—note the meaning of the word—before God, he may come to the very Mercy Seat, claim the intercessor's right and place, and, like Noah and Job, Abraham and Moses, Samuel and David, Elijah and Daniel, prevail with God. What wonder that the patriarch of Bristol, sixty-five years ago, gave himself to a life of intercession that he might prove to an unbelieving world and a half believing church that God is a present, living, faithful prayer-hearing God.

We have thus, as briefly as was possible, outlined the holiness movement of our century. It is this life of sevenfold privilege, power, and blessing, that the Holy Spirit is urging upon God's people by many forms of appeal, and the fact that extremes and errors now and then appear in connection with human advocacy of a holier life should not serve to obscure the fact that underneath all the worthless driftwood that is borne on by this current, there is a deep, onflowing River of God.

Before this paper closes, we must at least advert to some of the

* Rom. viii.; Rev. viii.

conspicuous leaders of these holiness movements, if only to mention a few of them.

Charles Grandison Finney was one of the conspicuous promoters of this advance. He stands especially for the *responsible activity of the human will*, versus the passivity of a fatalistic election. He found himself in an age of apathy, when even disciples were idly and indifferently consenting to a life, alike devoid of holiness and power, waiting for some irresistible impulse from above. And he thundered out remonstrance. He emphasized the necessity and liberty of the Human Will, in salvation and sanctification; and carried his doctrine so far, that he maintained that all sin and holiness depend mainly on the attitude of the will, and hence that a perfect *choice* of God is essentially a perfect life.

Asa Mahan, and others of the same school, represent especially the definite *reception of the Holy Spirit* in sanctification and for service. He maintained with singular force and power that an unholy life is one which is inconsistent with the fundamental law of salvation; that there is to be a new creation, and that the disposition is to be radically renewed by the grace of God; and that this inner transfiguration may be as instantaneous as the type of it, in Christ's transfiguration.

William E. Boardman stands for a higher Christian life—a change, corresponding to conversion, and which is often known as a second conversion—in which the change of attitude Godward, conscious witness of God's indwelling and inworking, and power to work for human salvation, are as unmistakable as the transition from night to day.

R. Pearsall Smith, and others like him, advocated and emphasized *non-continuance in sin*, abandonment of every *weight*, even tho not positively sinful, and a definite consecration, whereby the wilderness life is left for the Canaan life.

The Plymouth brethren, with all their divisive, exclusive, and sometimes controversial tendencies, have with uncompromising hostility fought for the *Word of God* as the final rule of faith and practise, for a simple apostolic *worship*, and a literal obedience to Christ's teachings. They have done as much as any class of disciples to promote practical *separation from the world*, and must not be forgotten in the general estimate of the factors contributing to the great final result, a sanctified and peculiar people for God.

The Methodists deserve recognition, as leaders in insisting on "Sanctification," ever since the days of Wesley, but we are now particularly tracing *recent* developments without respect to denominations. We should have given the Mystics also a very prominent place in this survey, only that their history reaches back through the ages and demands separate treatment. Yet it is not to be overlookt that *every great movement* in direction of holier life is inseparable from this

great current of thought that is associated with such as Jacob Böhme, St. Theresa, Catherine of Siena, Madame Guyon, Fénelon, Tauler, and William Law. They who taught "vision by means of a higher light, and action under a higher freedom" may have run to extremes, but they got hold of two essential principles that underlie all the highest and holiest experiences, and many of them walkt with God.

Among all the leaders of this holiness movement, we regard one, hitherto unnoticed as such, as unsurpassed in his way, the late, and widely mourned, Adoniram J. Gordon. Without ever talking much about it, or even thinking of himself as an example or advocate of a holy life, he *lived* what many others taught, and *walkt*, while they *talkt*. Never has the writer known any man whose crystalline beauty and symmetry and transparency of spirit surpass his. How far Dr. Gordon *taught* holiness is seen in his books on the "Twofold Life," the "Ministry of the Spirit," "How Christ Came to Church," etc. But how he *lived* holiness, only those know who daily lived in his companionship, and saw his face shine.

Our theme is of sublime practical importance; it is colossal, and overtops all other subjects in its magnitude as related to the triumph of Christ in this world. Only a "peculiar people" will ever be "zealous of good works." While we seek to build up missions upon any other foundation than holiness unto the Lord, we are basing our work upon quicksand. All the "enthusiasm" in the world will only be like froth and foam, which overflow and leave nothing behind, a deceptive delusive glow of sentiment, a temporary and untrustworthy excitement that is followed by reaction into more hopeless apathy—unless obedience be beneath—and obedience itself based on the rock of love—a secret sympathy and affinity with God.

It may be well to add, before closing, that the advocates of the "Keswick" teaching desire that it shall not be supposed *to advance any new doctrine*. All the truths for which Keswick stands are as *old* as the New Testament; but it is our prayer and endeavor to help others to *see* that they are taught in the word of God, and to *claim* the promises, and *appropriate* the power of the Blessed Christ. Like the unclaimed riches in the Bank of England, there are mines of unappropriated treasure in the word of God.

If these unworthy words, sent out to be read by thousands of eyes, might be God's call to a new life—might lead our readers to immediate and unconditional committal to the will of God—to a final break with the world, a final abandonment of all known sin, however seemingly trivial; a renunciation of all doubtful indulgences, as "not of faith" and therefore "sin"—if the hesitating and unbelieving would take the step into the overflowing Jordan, and test God's power to bring them *in* and make the promises their own, what fulness of blessing might come to a halting church and a revolted world!

AN OPEN DOOR IN SIAM—THE SHAN STATES.

BY REV. ROBERT IRWIN.

In these days of world-wide missions, when the Church has begun to realize her duty to all nations and peoples in view of her Lord's last command, and has begun in an energetic and systematic way to grapple with the problem of the world's evangelization, it is only necessary to point out some neglected people with their spiritual needs, and before very long the effort will be made to supply them with the Gospel. To call attention to such a land and peoples is the object of this paper.

The SHAN STATES comprise a little larger territory than that of the State of Missouri. They are situated in Eastern Asia, bounded on the North by China, on the East by Tonking, on the South by Laos, and on the West by Burmah. The country is very mountainous and is watered by numerous rivers and streams. The Maakong divides it into two nearly equal portions. The plains are fertile and rice is the principal crop. Fruits are not abundant; vegetables less so than in Laos or Siam. The people easily make a living. There are two great classes of people, those in the plains and those in the mountains. The plain people are of three principal tribes, closely related to one another and to the Laos—the Lew, the Kuru, and the Ngeeo or Shan. The language of the Lew and Kuru, both spoken and written, is similar to the Laos. The Lew are by far the most numerous, the Ngeeo and Kuru tribes being confined to the West, and occupying probably not more than one-fourth of the country. In addition to these three main tribes there are a few closely-related smaller tribes scattered throughout, such as the Ti Luang in the extreme North, the Ti Yuen along the East of the Maakong, the Li in the extreme East, the L'wah in the Northeast, the KaHok in Muang Nyong.

Very many tribes inhabit the mountains, and they all differ from the Laos tribes and from one another in dress, customs, language, and religion. The most important of these, so far as we know, are the Kamooch in the Southeast, the Moosur, the Kooey, and Kaw in the central and Southwest, the K'lah, with a thousand fighting men, in the central Northeast, the Lanten, speaking a Chinese dialect, the Maa and Lamait, south and east and extending into Laos in the vicinity of Chieng Kong. These tribes have no intercourse with one another or with the people of the plains, except in trade, and there are a few in each tribe who can speak the other languages. They are nomadic, remaining two or three years in a place and, impelled by some invisible force, they are migrating steadily southward. Their villages are usually located on or near the summit of a mountain,

from which they have cleared every vestige of vegetation. In preparing rice-fields they display a beautiful abandon. Felling the entire forest, they burn it over and sow among the confused mass of charred logs. No plow is needed. Their civilization is very rude. With the exception of the Lanten they have no books and no written language. One tribe of Moosur say they once had a book of their own, but a stranger visited them and ate it—another way of saying they have lost the art of writing. They have a strange reverence for books. At one village the head man showed us a book bought from a Laos at an exorbitant price. It was carefully wrapt up and kept on a shelf, and religious offerings made to it. No one in the tribe could read a word of it, and its meaning was a mystery to them. They were not at all pleased when they found that our Laos could read and understand it, and laugh at the nonsense of worshiping a book. The head man gravely replaced it on the shelf, and changed the topic of conversation. Government is patriarchal, laws are simple, judgment summary, and the customs unchanging. When the matter of accepting the Christian religion was presented to one Kaw village, a general council was called, and the question discust for several hours. When it became clear to them that its acceptance meant the giving up of important, immemorial customs, they decided they could not "leave their forefathers." Some of them, notably the Kaws, are addicted to drink, and opium, brought from China, is beginning to demoralize some of them. In general, however, they are not grossly immoral.

The *civilization* of the plain tribes is of a much higher grade, and, like the Laos, is perhaps equal to the Chinese. They have a large literature, chiefly of a religious nature, much of it translation and semi-translation from Pali. There are numerous histories; and records are kept of all official proceedings. There are also some fiction and poetry. Schools abound in connection with the monasteries (usually called temples), and their teaching is restricted mostly to the rudimentary branches of learning, and to the study of the Buddhist sacred literature, but astrology, demonology, and a practical use of the Pali language are also taught. From a third to a half of the male population are more or less educated. There is no opposition to the education of women, but neither is there provision made for it. Manners and etiquette are cultivated to a much higher degree than with us, and involve speech, posture, position, address, salutation, etc., which must be used between superiors, inferiors, and equals. The science of instrumental music is not well developed, but they have a variety of instruments, and good players are not rare. Their code of laws is elaborate and, in the main, just, but the officials are corrupt. They have a graded system of courts. Litigation is common, and cases often last for years. Each important prince has

a bodyguard of soldiers, and these form the city police as occasion demands. There is no standing army, but a system of levy in case of war. In personal appearance the people are of average stature, well-formed, good-looking, of a brownish color, and have not the almond eye of the Chinese. They dress tastily and are sociable and affectionate. Women are respected and sometimes hold high positions. The marriageable age is from sixteen to twenty-two. Marriage is a matter of choice by the persons concerned, but both their families must consent, and the contract must be signed by the heads of each clan. Family life is often harmonious, but adultery and other sexual sins are frightfully common, and the country is full of wrecks of families. Widows and orphans are cared for by relatives. Lepers and persons accused of witchcraft are outcasts.

Just what the *political status* of the country is now, it is hard to say. Before the last French grab of Siamese property two years ago, a large part of the Shan States was subject to Britain, part to China, part to Siam, and part to France, but none of these powers has succeeded in establishing its authority over the scattered tribes, and their rule is only nominal, and amounts to little more than receiving a small annual tribute. In 1893, the British governor, then residing at Fort Stedman on the Salwen, refused Dr. McGilvary and myself a passport to travel through the country, on the ground that the Shan tribes were discontented and turbulent, and his authority over them was so slight that he could not guarantee us protection. The Chinese have no resident official in the country. During our stay in Chieng Hoong, we met the Chinese officer who came for the tribute. The country is divided into petty, independent states. Shortly before we made our trip in 1893, a quarrel, which ended in war, broke out between Muang Lem and Chieng Hoong. The Chieng Hoong people were successful and carried off several large villages of the Lem people as hostages. In general the laws are well administered and lawlessness is not common. The governor of Muang Luang province told us that a man might go alone from one end of the country to the other and not be molested. Another prince told us that theft was almost unknown in his province. In three months of travel in ten provinces, we certainly saw a well-ordered country. In opening and carrying on mission work it makes little difference to which power the country belongs, except, perhaps, France. It is of no use to any of them except to keep others from taking it and to secure the right of way into the countries beyond. This is proved by the several easy transfers of large portions of the country made during the late Siamo-French trouble.

The *religion* of the plain tribes is, as in Loas, a combination of Buddhism and Demonism. The two systems have influenced and modified each other. Demonism has peopled the unknown or

unexisting Beyond of Buddhism with myriads of good and bad spirits in close touch with mortals, and Buddhism has given a philosophical dignity and structure to the unsubstantial Demonism. While believing in good spirits, táwaboot and táwada, the people think little about them, since they are not much concerned with men, and their whole religious attention is needed to keep themselves out of the clutches of the evil ones. Charms and amulets are worn on the person and placed in the house. In building a house a cabalistic writing is placed on top of the posts under the plate, and a miniature house is built on the corner post of the verandah, in which offerings of rice, flowers, little clay animals, etc., are laid daily. "Devil-houses" are erected in consecrated groves and offerings made in times of trouble. Offerings are also made at the temples and in the streets. Buddhist priests prepare the most elaborate offerings of wooden horses, elephants, houses, etc. Strategy is practised to deceive the demons. Streets are made crooked to bewilder them, and a large party of travelers will sleep in small groups to escape detection. To frighten off the demons, large gongs, the abomination of noises, are beaten day and night in all the temples. On the occasion of an eclipse the whole country is wild with terror, and make every conceivable kind of noise to drive away the demon that is "eating the moon." The other practical religious idea is "tum boon" or making merit. It is a positive doctrine as that of appeasing the spirits is a negative one. To build a temple or a sala,* "boeat"† or "pek"‡ a priest, copy the scriptures, write a book and present it to a temple and to do good deeds of almost any kind, though sometimes it is hard to find the virtue in the deed, are some of the ways of making merit.

In regard to *Buddhism* as a philosophical system, there are important differences from Buddhism in other countries, which make our work as Christian missionaries easier:

A. As to God. Strict Buddhism is atheistic; Laos Buddhism has room for a God, though He does not actually appear in their teachings. They have important personages to perform special functions in the spiritual world. For instance, there is a group of táwaboot who record all the deeds of every man from birth to death, and, on arrival at the seven-honged‡ sala in the land of shades, his account (which determines his place of abode until he is reborn into this world), is made up from the books. Again, Poo Ten and Nya Ten (names of a male and female deity) used to have a good deal to do with affairs in this world in the grey dawn of its beginnings, but lately they have retired from active life, and now live in some out-of-the-way heaven with only an indifferent interest in the world or its mortals.

* Rest house.

† To give a son for the priesthood. The two words are used for different orders of priests.

‡ Hong, space between two posts.

B. As to the soul. Laos Buddhism makes the soul consist of thirty-two "chit", *i. e.*, material and mental properties, tendencies, etc. Practically they correspond to the five skandas of other Buddhists, which are dissolved at death, as a candle is blown out, leaving nothing behind. With them it is not strictly true to say that a man is reborn. His karma, the concentrated extract of life-long actions, fastens itself on a new individual. The Laos* believe their skandes or chit are only scattered at death, and by an inherent power come together again at the proper time, to begin another existence. They are consistent, therefore, in speaking of "weän kuit weän tai", the endless cycle of births and deaths. This doctrine, however, is inconsistent with the general belief that at death the individual becomes a demon, wandering in the land of shades and ever striving to revisit the earth. No attempt is made to harmonize the two doctrines.

C. As to Kam, the Hindoo Karma, that impalpable something that survives the destruction of everything physical and psychical, the man's record of a life of sin that reappears in a new child with blighting influence and undeserved responsibility. With the Laos it has a double significance. It is fate, an avenging Nemesis, that returns the curse of evil action on the sinner's own head, and it is his "record" that foists in itself upon a new individual to curse its young life. Disaster, actual or impending, is often attributed to kam, and the people fear it more than the demons. Demons may be appeased, kam is inexorable.

None of the mountain tribes, so far as I know, hold the Buddhist faith. The Moosur and Kooey believe in one good Supreme Being and many inferior deities. Their worship is purely spiritual and without temple, priest, form, or rite. The Kamoooh, Kaw, and other tribes know of only evil powers, and their worship, if worship it can be called, is of the lowest order. The conception of the grotesque pictures in Dante's "Inferno" might have been gotten from a Kaw village. Twisted roots and gnarled branches, piled together, represented their idea of the demon's world.

The whole of the Shan States is open to the preaching of the Gospel. In the tour of 1893 all classes of people, from king to beggar, attended worship, and were eager to know about the "new religion." Many invitations were given us to settle among them, and in almost every village and city we were prest to spend some days with them, or at least one night. Several missionaries of the Laos Mission are eager to push up into that country and take it for Christ, but the Board (Presbyterian), owing to the deprest state of the treasury, can not allow any new work to be begun. What a pity! It would not be an expensive mission. One centrally-located station

* I use the word in a broad sense to include also the tribes in the plains of the Shan States.

with four families, two ministers, and two physicians, could by a system of itineration, and by organizing and training a self-supporting and self-propagating church, care for and extend the work into all parts of the land. With the whole country willing to listen to the Gospel, and men, already with a knowledge of their language and customs, begging to be sent to them, will the Church say, by silence, "We can't afford it; let them die in their heathenism?" How then shall she look her Lord in the face? Some one person or church to whom the Lord has committed wealth might easily undertake the support of this work. Who will do so and save God's Church from reproach and future shame?

MISSIONARY COMITY IN MEXICO.

BY REV. JOHN W. BUTLER, D.D., MEXICO.

The development of indigenous resources in our respective churches and good fraternal relations between the different missions, to our mind, are two of the most essential factors for laying broad and deep the foundations of such a permanent and prosperous Protestantism in the Republic of Mexico as shall, in all future generations, be blest of God in the salvation of men and the exalting of the nation.

Concerted Protestant work in Mexico dates back to about 1872, the colporteurs, single-handed missionaries, and the so-called "Church of Jesus" record work some years prior to that date. We believe the following to be about the order in which the different churches planted their missions:

The Baptist, Northern Convention, 1862; the Church of J sus, 1868, since disintegrated and one part of it gathered up by the Episcopal Church about 1880; the Friends of the New York Annual Meeting, 1871; the Congregationalists A. B. C. F. M., 1872; the Presbyterians, 1872; the Methodist Episcopal, 1873; the Southern Presbyterian, 1874; the Reformed Associate, 1878; the Baptist Southern Convention, 18 ; the Methodist Church South, 1874; the Cumberland Presbyterian, 1887; the Friends' Indiana Annual Meeting, 1888; the Seven Day Adventists, 1893; and the Mission of Mr. Harris in Orizaba, 1894.

No mention is made of the once important work of the lamented James Pascoe, begun about 1870, as soon after his death his work seems either to have past over to other missions or entirely died out. Mr. Bright, an earnest English lay-worker, did much good for a short time in Mexico—Tehuacan and Orizaba, but left the country for other fields of usefulness, without gathering up fruits which are never visible.

The results of the united labors of the foregoing, as far as they can be tabulated, are, in part, as follows:

Congregations, 600; foreign workers, 161; native workers, 467; communicants, 16,000; adherents, 60,000; training schools, 10; boarding schools, 18; children under instruction, 7,000; Sunday-schools, 320; members of Sunday-schools, 10,000; publishing houses, 6; pages of religious literature published from the beginning, 70,000,000.

Medical work at Guanayato (established 1891): Dispensaries, 3; medical missionaries, 3; lay medical missionary, 1; native helpers, 7; prescriptions from the first, 31,146; patients attended from the first, 12,684.

However scattered the places of our birth, however different our religious instruction, or however distinct some of our church practises, we have one common Lord, and are working in this land for one single aim—the salvation of souls and the glory of God. . . . We believe that something may be done along the line of missionary comity which will further aid in reaching this desired end. . . . To some, the mere announcement of the subject, may suggest the laying of plans and the carving up of the country geographically. While most will at once say that it is too late for such an arrangement, all will doubtless agree that it is not too late to draw a little nearer together, and mutually agree to observe certain rules, which will often serve the cause we love, and hasten on the conquest of our part of the world for Christ. In the discussion of this question we must not only claim sincerity of purpose on our own part, but concede an equal amount of that desired commodity to all concerned.

Among the reasons why we should attempt something of the kind may be stated the following:—

1. The sacrifices of our supporters and the faith of our missionary societies suggest that we should make the very wisest use of our time and available funds.

2. The happiness and safety of souls who will die without a true knowledge of Christ, if we are unwise in this matter.

3. Our faith in “the coming of the Lord” whose “Day” we would hasten.

4. Doubtless one of the strongest arguments in justification of our presence in Mexico is the reformation and purification of the old church. Rome will not admit this statement, but the evidence of its truth is already apparent on every hand. The founding of new schools and the improvement of old ones, the establishment of preaching services in their more important temples, the multiplication of printing presses, the opening of orphanages, and other like innovations, are eloquent “signs of the times” along this line. Our concerted action can but multiply these “signs,” and accelerate this good work, till Rome will be compelled to teach and preach the Gospel, and put the Bible in the hands of her people. When that glad day comes, saints on earth and angels in heaven will mingle their songs of rejoicing. Furthermore, we venture the assertion that, the evangelical missions now working in this country, if wisely supported by their respective

societies, according to their day of opportunity, seconded by a substantial growth in our indigenous resources could, through the reformation of the old church, and by their own direct and united efforts, bring all the millions of Mexico to Christ during the next generation. And who would refrain from participation in such a glorious undertaking?

I. WHAT HAS BEEN DONE IN THE PAST.

Several years ago the representatives of those missions having headquarters in the city of Mexico, after weeks of serious and prayerful consideration of the subject, recommended a plan which received considerable attention at the hands of our first General Assembly. This plan, in substance, proposes that *workers* should not pass from one mission to another without proper credentials; that *members* should have no unworthy inducements of any kind held out to them to change relationship from one church to another; that no *town* of less than twenty-five or thirty thousand people should be occupied by more than one Evangelical church for a period of years to come; some suggestions were also made as to possible union of theological *schools* and *press-work*. Later, a self-constituted *committee*, with representatives from several missions, met in Zacatecas, and devoted two days of earnest work to a plan looking toward the foundation of a *Union College*.

This last scheme was disapproved by most of our home Boards, chiefly on financial grounds. The first three points mentioned above have been religiously complied with on the part of several of the missions, but, in some cases, which might be cited, have been ignored to the serious embarrassment of the participants and, we firmly believe, dishonor to our cause. We have carefully watched, where opportunity afforded, the history of some of these cases, and the truth compels us to say that every such case has resulted in confusion, if not disgrace, where one church has insisted upon entering small towns previously occupied by another. As to members passing from one church to another, we have known individual cases where falsehood was resorted to in order to cover the steps advised by the minister, and the subsequent history of the family again proved that nothing can permanently stand on a lie—for we watched such families till, with profound sorrow, we saw them lost to both churches. Concerning workers we have yet to meet the first one who made the change under any kind of pressure, who was either happy in himself, or perfectly useful in his new field.

II. WHAT DO WE PROPOSE?

1. As to *territory*. National and generally State capitals, chief ports, and large towns may be considered as common ground. Still it is our conviction that while so many towns and cities of the Republic are as yet unentered by any Protestant body, it would be the part of wisdom and courtesy, to confine joint occupancy for the next decade

to a dozen towns outside the National Capital. Suppose we adopt a recommendation to our several missions that for the next two years no town of less than thirty thousand inhabitants shall be occupied by more than one Protestant body? This may involve the withdrawal of the second party which has established itself in some such place, but would it not avoid considerable friction, and enable us as different branches of the church acting under a general comity to cover, with the same men and means, a much wider range of territory?

2. Just here arises the question as to what constitutes occupancy. If we were to answer briefly, we should say, services conducted with reasonable regularity and a due regard to the customs of the church occupying the town. The mere fact that a missionary has visited a town and carried, for long months, the name thereof in his books and, in his mind, the intention of *some day* opening work there can not be considered occupancy.

3. Again, if a mission begins work in the principal town of a certain district and intends, in any reasonable time, as men and means are theirs to command, to enter all the towns of that district, only a cordial consent from the first occupant, after full and frank conference, could justify a second party entering that immediate vicinity.

Here, again, brotherly kindness, thoughtful consideration, and true frankness will settle amicably ninety-nine out of every hundred such cases. We could cite several, where arrangements of this kind have been made between the representatives of the Presbyterian and Methodist missions, without a jar to the most cordial of relations and, we firmly believe, economy of funds, men, and time, as well as a greater basis of prosperity than could otherwise have been obtained.

4. Territory open to new missions, coming into this broad field, is an interesting subject. Wisdom, the avoidance of possible friction, and their wider usefulness would all seem to point to some one of those important but, as yet, unoccupied centers, where they could freely work without building "on another man's foundation." Here again, the honest zeal of those already in the field will lead them, when asked, to give valuable advice and perhaps native helpers with whom to commence a new work which, in all future years, will bless men and honor God.

The most prosperous mission of the Methodist Episcopal Church in the far East received, first as a loan, and later as a gift, from the Presbyterian Church, which had preceded it in entering that distant empire, a native preacher who, for forty years has been a power for good and who still lives in advanced age to carry on his work. The venerable superintendent of that mission, as well as all who have joined in that work in all these years, still remember with gratitude that act of Christian courtesy and fraternity in their time of need.

5. What shall we agree to concerning the transfer of members and workers from one church to another?

(a) Members should never be tampered with. Inducements of a worldly character, such as employment, gifts, insinuations against the character or work of those with whom the members in question are connected, and all other like efforts, are simply unworthy of servants of Christ. Sometimes weak brethren will be found who for a miserable pittance will pass from one congregation to another. We personally know of a case where a man past from a congregation to which he belonged for several years to another under the influence of a pastor's eloquence, and the promise of twelve cents a week to help in his family expenses. The pastor of the receiving church paid no attention whatever to his long years of membership in the first church, nor the previous period of probation by which he entered that church, nor yet to the fact that he was an officer in the same. When the missionary made his regular visit to that congregation, the pastor presented this new convert (?) as a recent trophy of his arduous labors! The man and place can be named to any who may have interest in the matter. Brothers, such things are a travesty of Protestant missions. Our members and preachers should act the part of *men*—of men of God—and as a rule, no member should be received into another church without a regular certificate, or some kind of perfect understanding with the church authorities from whence he comes. Can the pastor who acts otherwise be a true shepherd of souls?

(b) Workers, passing from one mission to another without proper arrangements or just reason, bring serious injury to the cause. It is our candid conviction, after over twenty years of experience in the field, that nine out of every ten such cases are *failures*.

If a mission educates a young man for its own work, there, as a rule, he should remain till the Master transfers him to higher spheres of usefulness. If a worker does change, however, let him do so in a manly, open way, so that he can retain his own self-respect as well as the respect of those he leaves and those to whom he goes. But the missionary who receives a worker from another church who fails to present clean credentials, generally breaks the "golden rule," encourages the destructive spirit among infant churches, and commits a fault which his own missionary board would not approve. The missionary who holds out monetary inducements to either members or workers with a view to bringing about a change in church membership is guilty of a perversion of sacred funds.

In his relation to all these matters it is the solemn duty of every missionary to consider not only the little advantage which might, for the moment, accrue to his own mission by the coming in of a new worker by transfer, but also the claim which the other church has on

such worker. Just as much his duty to consider the rights of other missions in this respect, as it is to offer his daily devotions to God.

Again, in these times of strenuous effort and studious economy, no missionary board has money to send abroad men who will directly or indirectly debilitate or destroy the good which others are trying to do in the name of the Lord Jesus.

6. I believe that great good would come from a free and frank discussion, in a carefully constituted committee, on the matter of salaries and other expenditures in connection with the employment of teachers and preachers. "The workman is worthy of his hire," is equally as true to-day as when it fell from the lips of the Master. And it is a truth which our congregations, our missionaries, and our preachers, should all be willing to consider.

Perhaps the best word for us to employ is "support." If we could agree to see that our workers are properly supported, and that the missionary society supplements or completes what the people themselves can not give, and on the other hand agree to make a special effort to induce the people to realize the privilege and duty of supporting their pastors and teachers, and drawing from the society only such help as is necessary to supplement their own giving, we would make a long stride toward a self-supporting, independent, and self-respecting protestantism.

Let us do this, and then we shall all be raising up around us a noble body of teachers and preachers, who, partaking of our true Christian spirit, will teach and preach for love of the work, and not for earthly consideration. Then we will soon find that, all workers being truly happy in their own home, and truly useful in their own sphere, will be beyond the reach of the thoughtless missionary, who might try to entice away a worker with the offer of a larger salary.

7. Church forms, or discipline, is another thing we should honestly respect. Many a young man, who promist well for the future, has been crippled, if not ruined, because, when under the pressure of discipline, some one has lent "a willing ear" to his complaint, and left "the door ajar" in case the young man should be "left out in the cold." This is a serious fault. In such cases we would lift up our voice and cry "hands off." Let the church, which educated him, and knows better than anyone else can possibly know his failings, deal with him. They, not you, can correct him, strengthen him, develop him, and, perhaps, after the exercise of a little more patience, make out of him a great worker. Whereas, if he yields under discipline, and goes to another church, the devil has an excellent opportunity to fill his heart with false pride, unholy ambition, and possibly a little spirit of revenge till, at last, he is ruined. No, no, brothers; let every family arrange its own internal affairs. Time enough for you to look

for a physician and an undertaker when some one in your own circle needs them.

8. Petitions of all kinds should be read carefully and repeatedly. Read, perhaps, between the lines, laid away, and read again the next day. If they come from congregations which are already connected with some one of the organized churches, in a vast majority of cases they had better be put in the pigeon-hole or returned to the senders to be, by them, forwarded through their former missionary connections. While writing, two cases are in mind. In one case, a question of discipline, originating with a family whose relations were not sanctioned by Scripture, induced said family to send a petition with about a dozen names (half of which were minors) to a sister mission. Learning the facts, we sought an early interview with the Superintendent of that mission, made full explanation, and askt for time to bring the erring ones into line. He preferred to act on the petition. He establisht a small congregation, but in all these ten years the progress of that work has never justified the outlay, while the first mission planted there, without the addition of a single worker, or increase of a dollar, would have done just as much, and possibly more, than the two have done since the second entered. We rarely visit the place without hearing of something which confirms this opinion.

The second case is that of a town where we began work in 1876. The long journey was made entirely on horseback; we gladly shared the meager, but sincere hospitality of our humble brethren. Many nights we slept on the floor, and tried to count the stars through the frail roof. But God was with us, and no king on his throne ever had happier times than we, as we saw a school establisht, a church founded, and souls converted.

As organization proceeded, two or three disaffected brothers, failing to have their own way, got up a petition. The new railroad was a comparatively easy way for the Superintendent of another mission to reach the place. We quietly protested, but he continued. His offer of a new church was more taking than worship in an adobe house, and he won the day—most of the flock followed him. That year our appropriation was overtaxt, so we decided, rather than appear to be a party to a quarrel, to withdraw, and close our school, which had already matriculated nearly 150 children. For a while, things went well, but later difficulties arose. To-day, there is no school there, the congregation is divided, and for five years delegations and petitions are coming to us to return to that place. This we could easily do, for we have five other congregations in the immediate vicinity. But we await a missionary comity that will permit us to do so in a proper way. Names of both these places can be given to interested parties. It is but just to add that no missionary at present in Mexico

is responsible for this history. The brethren now here have simply inherited the mistakes of their predecessors.

Is it not time that we join heartily in some compact that will avoid friction and hasten the spread of Christ's Kingdom? We have only little to give up, but much to gain. Doing so, we shall extend our borders, multiply trophies of the cross, and inspire Te Deums through all the beautiful valleys, and on all the mountain sides of this magnificent country, and thus hasten the day, when Mexico's redeemed millions, together with those from "the East and the West, from the North and the South, will sit down with Abraham and Isaac in the Kingdom of our God to go no more out forever."

The following is a translation of the resolutions on missionary comity, offered by the committee on Dr. Butler's paper, and past by the Conference:

The Evangelical workers, gathered in their Second General Assembly in the city of Mexico, respectfully, but at the same time with great earnestness, beg of all Missionary Societies at work in this country that they come to an agreement as soon as possible concerning the adoption of the means best adapted to the securing of an equitable and economical distribution of territory among the respective missions, in order that the Gospel of our Lord Jesus Christ may the sooner be preached to the entire nation.

BUDDHA AND ANIMAL LIFE.

REV. C. C. STARBUCK, ANDOVER, MASS.

Sir Edwin Arnold, in a paper lately published in the *Youth's Companion*, on Kindness to Animals, takes occasion to eulogize Buddha's "noble" recognition of the right of every sentient being to live. How can the qualification "noble" be justified? No course of conduct, even where warranted, is *noble*, which does not rise a good way above the common level. Nothing is noble in the eminent sense, unless it goes against prevailing feeling, at the risk, at least of reputation. Now, according to all the legends, Buddha's long life was one uninterrupted course, first of royal glory, then of religious success. He was venerated, virtually adored, by millions; he made himself the triumphant interpreter of an irresistible reaction against Brahmanic tyranny, and yet skillfully avoided serious collision with the Brahmans; kings, nobles, and multitudes hung on his words, until, at more than eighty years of age, he dies of an indigestion, brought on by eating too largely of roast pork! Could a more ridiculous anti-climax be imagined, above all to the career of one who is set forth as a "noble" champion of animal rights? This whimsical modification of compassion for lower life has remained to this day as ineffaceably a coloring of Buddh-

ism, especially in its authentic Southern form, as the yellow robe itself. The Buddhist monks (priests, properly speaking, there are none in Buddhism) kill nothing, but if you see them eating meat, and tax them with it, they will laugh, and say: "O, well, we didn't kill the poor creature, and what good is its flesh to it now?" They are faithful disciples of their founder. On the same reasoning, they might just as well practise cannibalism, which some English reviewers are beginning to suggest as a desirable addition to the provision market.

Buddhism, though not Buddha, had a long struggle with Brahmanism, and was finally persecuted out of Hindustan. Yet assuredly there was no quarrel over the prohibition of killing animals. Wherever transmigration is held, whether by Brahmans, Buddhists, or Pythagoreans, an unwillingness to take animal life necessarily appears. It becomes murder. You will not then kill a gnat any more than a man, because the gnat is a man. He probably had the human shape yesterday, and will very possibly reassume it to-morrow. Remove the belief in transmigration, or its equivalent, karma, and the foundation of the scruple disappears. Unless transmigration is a noble belief, there is nothing noble, but everything grotesque and fantastical in its derivatives.

To talk about the recognition of a "right" in Buddhism is to talk nonsense. Talking nonsense about Buddhism, indeed, seems to be Sir Edwin Arnold's chief employment. *Right* signifies a definite place, founded on a supremely wise consideration of places in the scheme of being. The place of even a mosquito in the hierarchy of sentient life is assigned to it by the wisdom of the benignant Creator. To extinguish even such a spark of life, in mere wantonness, is to reverse the course of creative benignity. In Christianity, therefore, even the lowest animal has its right to live, so long as the extinction of its life does not serve the necessities of a higher order of life. But in Buddhism there can be no *right* to life, for there is no God, and, therefore, no supreme wisdom or goodness which has assigned to each life its place. Existence in every form, high and low, is a misery and an illusion. Release from it is the only good, and the only benignity allowable is that which smooths the way into non-existence. For Buddhism, therefore, to cherish creatures which are useful, friendly, or beautiful, ought to be a crime, for they make our existence pleasanter, and therefore increase our attachment to it. To spare the lives of serpents, tigers, scorpions, tormenting vermin, should be a virtue, for they disincline us to life, and conceived as endlessly recurring, help to incline us to extinction of being. Indeed, in Dante, they form the eternal torment of those "that have been profitable neither to God nor his enemies." It is not without reason, therefore, that one of the sacred spots of Buddhist pilgrimage is the place where Buddha, in one of his births, gave up himself to be devoured by the starving cubs of

the tigress. Considered as prolonging their being, this was a crime, but considered as involving the future extinction of many lives, it was an act of heroic virtue. To be sure, it is all largely abortive, for life, suppressed in one form, is always reappearing in another. Yet every attempted annihilation has a certain value, and may well, in the course of innumerable ages, help to bring about the ultimate extinction of the whole illusion of existence.

Buddhism is a reaction and a construction. As a reaction against Brahmanic mercilessness, and a release of natural religiousness and kindly feeling, it has been a great blessing. So profoundly devout is the Hindu mind, that even its atheism is more religious than the devil-worship of the Dravidians, or the animism of the Mongols. Indeed, its atheism hardly appears to the people, and is greatly inclined to lapse into a vague theism even with many sages. The calm, systematic impermanence of a Professor Rhys Davids, its unreserved assertion of an endless cycle of change, without substance or meaning, without purpose or achievement, as Buddhism appears in his reported presentations of it, is the Buddhism of the rigorously logical Celt, rather than of the dreaming Hindu. The great merit of this religion, therefore, is on its protesting side, its vindication of natural humanity against Brahmanic rigor. In this respect it is not a system at all, and the natural kindliness which it emancipates has no guarantee, no correlating measure, and varies all the way from callous indifference to fantastic, irrational extremes. The infinite benignity of God towards his lower creatures, revealed in the Old Testament, and expressed and embodied by Christ in His loving allusion to the sparrows, has no motive and no place provided for it in Buddhism. On the other hand, Christ never tolerates the attempt to equalize merely sentient life with spiritual and immortal life. The heedless remark of the *Youth's Companion*, that the lower creatures have as good a right to live as we, is irreconcilably at variance with Christianity, as well as the heedless laudation by the *Outlook* of those Hindu children, who, being employed to pick off vermin from horses, and bidden to kill the vermin, answer innocently: "O Sahib, we never kill anything." This, it is true, is grovelling superstition, not cruelty. It is, therefore, less censurable than cruelty to animals, altho so far is it from proceeding out of a loving recognition of the lower animals as our fellow-creatures, that the Hindus, especially the sect of the Jains, a sort of modified Buddhists, are notorious for their hardness of heart to the animals whom they think it a crime to kill. But to say, as the *Outlook* does, that these Hindu children are better Christians than American children who are heedlessly indifferent to animal suffering, is to use language without meaning. The Hindu children are probably more steadily hard-hearted to animals than the thus censured American youth. Yet, whether they are or not, their scruples about killing them

do not rest on either spontaneous or religious benignity, and have not the remotest affinity with Christianity. Of two devil-worshippers, one, we will say, is a murderer, the other not. The second is less criminal than his fellow, but assuredly it would be ridiculous to call him a better Christian, unless you use words in the most insipid vagueness of meaning.

Sir Edwin, in his *Companion* paper, summons us, with great solemnity, to the judgment seat of the Universal Life. Now, what under the sun does he mean by this? Does he mean that all the birds and beasts and insects that we have killed—he has, on his own showing, no right to add, “without necessity”—will some day assemble to sit in judgment upon our cruelty? Probably not. It would be hard to say what he means. These “great swelling words of vanity” are a common phenomenon in the many who are now pressing upon our reverence all sorts of gospels, except the Gospel of Christ. At all events, the judgment-seat before which we expect to appear is not the judgment-seat of birds and beasts. It is the judgment-seat of the Son of Man.

Here is the question. Do we recognize all sentient life, in every degree, as proceeding from the goodness of the Creator, and do we cherish towards it, in our measure, the loving kindness of the Father, and of the Son? Then, so far, we are Christians. Do we, on the other hand, with Christ, distinguish simply sentient life in ourselves, and in others, and in the lower creatures, as essentially subordinate, not in degree merely, but in kind, to spiritual and immortal life, and to be unhesitatingly sacrificed where the interests of spiritual and immortal life require? Then, too, we are Christians, not otherwise. Otherwise we may be very good Hindus, Buddhists, Pythagoreans, Jains, or what not, but assuredly we are not Christians.

In Sir Edwin Arnold's paper there are many urgent appeals to a greater heedfulness of animal happiness, and many wise and humane suggestions how to diminish animal suffering, as, for instance, in what he suggests as to the shipment of cattle across the sea. The framework of his paper is not only non-Christian, but distinctly anti-Christian, utterly at variance, like multitudes of such pleas, with the fundamental postulates of Christianity. It recognizes no difference in essence or in right between merely sentient and spiritual life. The author, as judged by his writings, apparently acknowledges no other immortality than an indefinite vicissitude of varying forms of life, with a vague hope of eventual repose, whether with or without consciousness of bliss does not clearly appear. If, in his “Light of Asia,” Sir Edwin has exalted Buddha into a sort of Christ, in his “Light of the World” he has unmistakably deprest Christ into a sort of Buddha. Christian, in his scheme of thought, he nowhere is.

We would suggest, therefore, to the editors of the *Youth's Com-*

panion, which is almost always excellently Christian, that when they next publish a Buddhist, or other heathen sermon, they should distinguish the Christian from the anti-Christian parts by a special type, or, say, by a special color, like the Rainbow Bible. Then our children will not be liable to be turned into pagans in spite of themselves.

LIFE AMONG THE LEPERS.

BY LILA WATT, B. A.

Death, not life, seems the more fitting word, for surely it is but a mockery of life that is theirs who are smitten with this dreadful disease. Some people think of leprosy only as that most terrible disease from which men suffered in Bible times, and they comfortably put the thought of it out of their minds as something with which we now have nothing to do. In America it is indeed wellnigh unknown, though we occasionally hear of the lepers in Canada, in the province of New Brunswick, and in D'Arcy Island, near Victoria, B. C., and of the lepers' colony in the state of Louisiana. But these are only a few isolated cases, which seldom come to our notice. In the East, however, leprosy is an every-day fact, a thing continually met with—a disease that claims more victims among the poorer people than consumption does among us.

Leprosy does exist to-day, and experts say that there probably never was so much of it in the world before, as there is to-day. It is said that there are half a million lepers in India alone, and in Siam, Japan, and China the number in proportion to the population is even greater. Missionaries in India meet with lepers all over the country from the Himalayas to Cape Comorin. The China Inland missionaries tell us that in Southern China they are everywhere fairly "dropping to pieces by the roadside." In Japan and Siam the conditions are similar.

The leper is still an outcast. In India, with few exceptions, when a man is found suffering from leprosy, he is driven out by his friends and left to provide for himself as best he may, until death. In some districts lepers are driven into the jungles to be the prey of leopards and tigers, or to starve to death. Palestine travelers meet sights similar to those seen by Our Lord, outside of Jerusalem and the other cities "without the gate," the little band of lepers, as of old, standing afar off and uttering their peculiar wailing cry, "unclean!"

"And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone: without the camp shall his habitation be." Lev. xiii.: 45, 46.

In China lepers are not always separated, but go about among the healthy, and are seen everywhere. But they are hated and shunned and sometimes are buried alive. Mrs. Hordes (C. M. S.) writing from Pakhoi, South China, says that within two hours' walk of them three hundred had been put to death in this way. Hudson Taylor tells of a Mandarin who invited all the lepers of his district to a feast, and while they were feasting set fire to the house and burned them alive. In Japan leprosy is considered such a disgrace, that one of the upper classes who develops the disease is immediately shut up in a little room, which he never leaves till death, his relatives giving what excuse they like to those who ask for him. The Japanese word for leper means "not human." In India caste avails nothing to a leper. Wellesley C. Bailey tells of a man who came to him asking to be taken into the asylum. He was asked as usual, to what caste he belonged. "Oh Sahib," he replied, "I was a *Brahmin*, but now I am a *leper*."

This disease has thus far baffled the physician's skill to work effectual cure. Many remedies have been reported, but they have been tried, one after another, in the asylums, and always with the same result—no cure. Council after council has been called in India to consider the cause and cure of leprosy, but they have reached no practical results.* Of course, drugs have been found which greatly relieve the suffering of the diseased; medical treatment can do much to lessen the pain and to take away some of its repulsiveness, but that is all, thus far.

The disease is not considered contagious or infectious. Missionaries go freely among the lepers, taking proper precautions, of course, do everything for the sufferers, cleanse their wounds, and perform operations upon them without fear. Neither does the disease seem to be hereditary. This is the conclusion reached by a commission appointed by the Prince of Wales, in whose investigations no expense was spared. It is spread by inoculation, however. The germ of the disease may enter the system through a cut or any break in the skin. This is why the children of leprous parents who are allowed to live with their parents, do develop it, as a rule, at about the age of fifteen.

Leprosy is still the most terrible disease from which men suffer. In the leper asylums, where the patients appear clean and comfortably clothed, and looking happy, one may sometimes be tempted to say, "Oh! leprosy is not such a fearful thing after all." But if one should see the advanced cases, which visitors are not allowed to see, he would know that leprosy is indeed the most loathsome disease with which a body can be afflicted; nothing could adequately describe it.

"The Mission to Lepers," of which Mr. W. C. Bailey is secretary, is little known in America, but this society has been working for twenty-

* Perhaps we may hope for more definite results from the conference recently called by Dr. Koch, of Germany.

two years, with its headquarters in Britain, and its stations in India and the East. Its object is to provide homes in which the sufferers can be made as comfortable as possible and have proper medical care. It is beautiful to see with what tenderness they are cared for in these hospitals, and how fond of them the missionaries become. There seems to be a kind of fascination about this work, which repays all the love and labor bestowed upon the poor outcasts. Frequently one reads sentences from missionaries' letters like the following: "Of all the work I have the privilege to do, somehow I like this leper work the best." Only recently a medical missionary said, that in leaving one station for another his regret was in leaving *his lepers*. Dr. Pauline Root says, that if ever she feels blue or discouraged, she always goes and finds a leper to cheer her up. Better than the medical attention that is given them, and the personal interest felt in them by the missionaries, is the fact that they have the Gospel preached to them. What "good news" it must be to those poor people, who have nothing left them in this world, no home, no friends, no hope, and no outlook for the life beyond. One missionary speaks of a woman who "had no hands, and her wrists were raw. She had no feet, and her legs were eaten away to above the ankles. She could not see, her eyes were covered with a horny skin. She was rubbing one knee up and down with the stump of one arm, and swaying backward and forward as she crooned to herself: O Lord Jesus Christ! O Lord Jesus Christ!" What a privilege to preach Jesus to such misery. "It seems that if ever there was a Christlike work in the world, it is this."

Lepers, as a rule, receive the Gospel very readily. Missionaries often say that among no class in India are converts so easily gained as among them; and they make noble Christians. One missionary writes:

I believe in missions to-day, because I believe in old Mussuwa. And I would like you to know that if ever there was a man whose life had been completely transformed, it is Mussuwa, though he is only a poor, blind, crippled leper.

Of another a missionary says:

It was quite an inspiration to me to sit in my study and talk with poor mutilated Padiya, who praised the Lord for His dealings with him and rejoiced in his sufferings, because they had been the means of leading him into the glad service of such a blessed Master. He told me of how he had been used by the Master to bring, as far as he knew, one hundred and eighteen persons to Jesus. Another of the lepers said of him, "He is a God-like man." It is not usual for people to speak or think of a deformed, scarred, diseased leper as being a God-like man.

Mr. Bailey founded the mission in 1874. He had labored in India in connection with the American Presbyterian Mission, and a part of his work had been to oversee the leper asylum in connection with the mission at Ambala. He grew very much devoted to this work, and when at home in Ireland two years later, addressed a public

meeting and some friends undertook to raise \$150 annually for work among the lepers. Before returning to India, Mr. Bailey wrote a small tract, "Lepers in India," which was widely circulated, and before the end of the year the promise \$150 had increased to \$3,000. Year by year the work of the mission grew. It began to build asylums of its own, besides helping those already established, till now it has work in forty-five different centers in India, Ceylon, Burmah, China, and Japan. It works in connection with fifteen prominent Protestant missionary societies of different denominations, English and American. The work done among the lepers by the missionaries of these societies is mainly gratuitous and is in addition to their ordinary duties. Thus all money contributed to this mission goes direct to the use of the lepers themselves.

After twelve years in India, Mr. Bailey came back to Edinburgh, where he superintends the work of the whole mission. Six auxiliary societies were formed in Canada in 1892, and these have since increased to twenty-six in Canada and the United States.

There have been a great many pathetic incidents in connection with this work among the lepers. One of the most interesting departments of this work is the effort to save the untainted children of leprous parents from becoming lepers themselves. When the parents are willing, the children are put into separate homes, where they grow up without the disease. There are now nine homes of this kind.

A sad case occurred at Almora, the place of one of the asylums and homes among the Himalayas. A bright boy, whose parents were lepers, was in the house and thought he had escaped the taint, but one day he burnt his fingers on the stove without knowing it, and all knew that this lack of sensation was a sure sign of leprosy. With much difficulty he was persuaded to go down to the asylum to live. He has since grown to be a fine looking lad with nothing but the hands affected as yet. He is now a Christian, and is acting as teacher in another asylum. Many children have been separated from their parents, and only one or two have shown signs of the disease.

The mission is supported altogether by voluntary contributions. That the money is well spent is shown by the following extracts. Rev. W. F. Johnson, D. D., Allahabad, writes:

It is simply dreadful to have these poor lepers sitting for hours, entreating to be admitted into the asylum. When I refuse them for lack of funds, they will not go away, but sit calling for pity and holding out their poor stumps of hands and begging to be taken in. Only this morning there were two new cases asking admission, both quite helpless with the disease. I finally decided to take them in, but with many misgivings as to how the expenditure will be met.

Dr. Hutchison, Chumba, writes:

Very sad, indeed, are the sights one sometimes sees when itinerating. There are twenty-four in the asylums who are comfortable and happy and who hear

every day the message of love. There must be several hundreds throughout the state sitting in their wretched hovels, *all alone from morning to evening, and from evening to morning*, hungry and cold and naked, with no hope either in life or death.

Mr. Leonard, Rurki, writes:

I distinctly remember my first visit to the lepers. On the outskirts of the city, on a little mound by the roadside, were eight or ten wretched human beings, in such a pitiable condition that it had the twofold effect of first making me sick, and when this had worn off, of causing such a deep pity for them, that it has never left me and never will. I see them now with matted hair and unwashed bodies, crusted with dirt, clothes that had not been washed since they were first put on (perhaps a year previous), here a toeless foot sloughing, there a fingerless hand literally a festering running sore. Here a bloated face and swollen ears, there two holes that once had eyes in them, there a nose eaten away. The stench was too much for me, and nature shrank saying "Room for the leper, room," yet, with a cry to God, I controlled my feelings and preached to them Jesus, then hastily supplying their bodily wants, sped away, and for days after could not forget the sights and smells.

Later he adds: I had the pleasure ten days ago of clothing eleven men in clean white garments, of such a pattern that simply by inserting their stumps into the short sleeves, it would easily slip over their heads. The poor creatures look so pleased and showed their gratitude, folding their arms, and bowing to the ground. It would have abundantly repaid any of you generous contributors to have seen this sight. Then looking round to one another, they smiled a happy grateful smile; but the pure white against their loathsome, hot, dry, parched, bursting skin, made my heart ache, and with a prayer to God to make them *pure within*, I left with the words ringing in my heart, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."*

WORK FOR THE BLIND IN CHINA.

BY MISS CONSTANCE F. GORDON-CUMMING.

A sighted Chinaman learning to read his own book, must be able to recognize at sight, at least 4,000 complicated characters. But in Mandarin Chinese, as spoken at Peking, there are only 408 distinct sounds. Mr. W. H. Murray, an English missionary, much interested in the Chinese blind, therefore, strove to find some method by which to represent these 408 sounds to the fingers of the blind. By the system of embossed dots, arranged by Mr. Braille, and now generally used for teaching the blind to read throughout Europe, sixty-two symbols can be produced. By these he represents the twenty-four letters of our alphabet, and various syllables, also musical notes. But the Chinese have no alphabet, so that it is necessary to represent each of the 408 sounds. Mr. Murray solved this difficulty by MAKING THE EMBOSSED DOTS REPRESENT NUMERALS, the same group of dots

* Information will gladly be given, or contributions received, by Mrs. James Watt, Sunny Acres, Guelph, Ontario, Canada.

differently placed representing units, tens, and hundreds. Just as we write 4, 40 or 400, using only ten figures to represent any extent of numbers. Thus it becomes quite simple to represent any numeral whatsoever.

HE THEN NUMBERED THE 408 SOUNDS OF MANDARIN CHINESE. Thus No. 1 stands for A, No. 2 stands for Ai, No. 3 represents An, No. 6 suggests Cha, No. 13 is Chang, and so on.

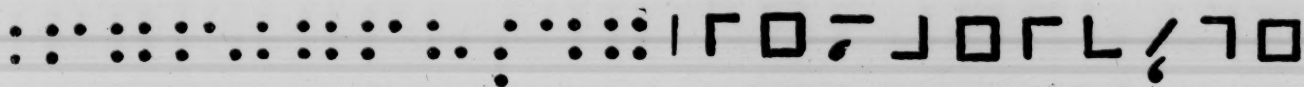
Chinese numerals.	七	給你錢不是叫你喝酒是叫你喝茶	
	八	非是念經就是吃齋	
	九	北山上有好些樵夫打柴	
	十	弟撕破的書總得用糝糊粘	
	十一	弟打兄是因為要分家產	
	十二	替你還這筆錢你更該我的賬	
	十三	替你還這筆錢你更該我的賬	
Numeral in Braille's embossed dots.	十四	弟兒費許多的工夫為甚麼創坑	
	十五	弟兒北邊住的就是你哥哥	
	十六	弟離似乎遠些來到我家也不犯作客	
	十七	弟離似乎遠些來到我家也不犯作客	
	十八	弟離似乎遠些來到我家也不犯作客	
	十九	弟離似乎遠些來到我家也不犯作客	
	二十	弟離似乎遠些來到我家也不犯作客	

A page from Murray's Primer, giving a sample of the four thousand Chinese symbols, and their simple equivalent in embossed dots, which in no case exceed three groups, representing units, tens, and hundreds.

The pupils having learnt this list by heart (which they do with remarkable facility) thenceforth find that THE TOUCH OF THE DOTS REPRESENTING ANY NUMERAL INSTINCTIVELY SUGGESTS THE CORRESPONDING SOUND (just as in our language, the sight of certain letters of the alphabet suggests certain sounds).

The second stage in Mr. Murray's invention, and one which prom-

ises to prove of incalculable value, was the adaptation of this same system to the use of sighted persons, by the very simple method of USING BLACK LINES PLAINLY VISIBLE TO THE EYE, INSTEAD OF THE RAISED WHITE DOTS, EMBOSSED FOR THE FINGERS OF THE BLIND.



Specimens of numerical symbols embossed
for the blind.

Numerical symbols printed in black for the
sighted, by filling in the outline
between the points.

As it has been fully proved that the most ignorant peasants, both blind and sighted, can by this system learn to read and write fluently in periods varying from one to three months, it is evident that this invention is calculated to prove of the utmost value to the illiterate converts IN ALL PROVINCES WHERE MANDARIN CHINESE IS SPOKEN, AND AS THIS IS THE LANGUAGE OF ABOUT THREE HUNDRED MILLIONS of the inhabitants of China, it must be admitted that the field open to Mr. Murray and his pupils is a pretty large one, and surely all who desire to spread the knowledge of the Gospel in that vast land may well not only wish him success, but also do all in their power to further his very uphill work.

Besides conferring on these poor creatures the ability to read for themselves the Word of God, Mr. Murray trusts that he has herein found the solution of one of his gravest difficulties, namely, how to enable his blind pupils to earn their own living. A few are doing so as organists at mission stations. In common industrial work the sighted Chinamen can always undersell the blind. But if once a considerable demand arises for books in the numeral type, Mr. Murray hopes to provide an inexhaustible supply of work for his blind as compositors, distributors of type, and teachers. The actual printing has hitherto been done by sighted persons.

The blind pupils are found to be successful teachers of others, both blind and sighted. A striking instance of this was early given, when at the request of Mrs. Allardyee (an Australian lady at one of the other missions at Peking), Mr. Murray sent a blind girl to teach her and a party of very ignorant farm women from a distance. Within *one week* Mrs. Allardyee had effectually mastered the system, as had also one of her Bible-women, who wrote a letter to Mr. Murray, without a single mistake. The same thing has been done by various other intelligent pupils. As regards the farm women, all the party, taught only by blind Hannah, returned to their homes in periods varying from one to three months, able not only to read anything at sight, but also to write letters to their kind hostess at Peking.

Blind Peter, who has recently died, was one of Mr. Murray's earliest pupils, when the work was quite in its infancy, and known only to a

very few of his immediate neighbors. But the strange fancy of the foreign book-hawker who cared for the blind so practically as to admit several to share his own humble home, soon became known among these poor creatures, and one morning there came to his door two brothers, aged twelve and fourteen, whose parents had recently died of fever, in a town 150 miles distant, leaving their children destitute.

These boys had accordingly begged their way to the capital, and there the oldest brother besought Mr. Murray to take charge of his blind brother, saying that he himself could earn his own living, but could not provide for two without begging, which he shrank from doing. So Mr. Murray agreed to keep this little lad awhile, to see whether he was capable of learning, and the brother promised to return ere long, to see how he prospered. But evidently fearing lest the blind lad should be returned to his care, the elder brother did not return for two years, by which time the bright little fellow had proved himself an eminently satisfactory scholar—the best hand at stereotyping, and most reliable in all departments of work, and having, moreover, the markt talent for music, which in due time led to his appointment as organist of the London mission at Peking.

When the elder brother returned, Mr. Murray took him into the school, and without speaking a word, placed his hand in that of the younger, who instantly recognized the touch, and great was the joy of both in talking over their varied experiences. Of course, there was no further question of Peter resuming his travels. It was plain that he was on the way to earn his own living by teaching others, and making himself useful in a thousand ways, and thence forward this has been his never-failing record. By degrees he rose to be Mr. Murray's right-hand man in all departments of the school, taking charge of all new pupils on their arrival, and teaching them most successfully. He was also a very earnest and persuasive preacher.

When in May, 1890, Mr. Murray attended the Great Missionary Conference, held at Shanghai, he took with him blind Peter, as a most practical illustration of the results of his system of teaching the blind, and Peter's excellent reading, writing, and playing on the church organ, won for him enthusiastic appreciation from that great assemblage gathered from all parts of China.

Naturally, on his return to Peking, Peter's fame went abroad, and doubtless was not without its influence in captivating a very pleasant-looking sighted girl, who, having been brought up in a Christian school, was allowed the unheard-of privilege of selecting her husband from an available half dozen young men. She unhesitatingly selected Peter, as being the best, cleverest, and best-looking of the lot, and they seem to have been a very happy couple during their brief years of married life.



BLIND FORTUNE TELLER, NOW PREACHER.

Alas! while Mr. Murray was absent in Scotland he received letters from Peter, telling of failing strength. He was apparently a victim of the dread consumption, which has proved fatal to so many of the most promising students. He wrote that he feared he would have past away ere his dear friend returned to Peking, but happily, he and they were spared that trial. It was not till about the beginning of March that Peter was translated from his life-long physical darkness to the unspeakable joy of "beholding the King in His beauty" in the land where there is no need of the sun, because the Lamb is Himself the light thereof.

In 1892 the delapidated old Chinese house which was on the little property when it was bought for this mission, was condemned as being unfit to live in, its inhabitants being literally washed out of it, and their goods destroyed by the violent annual downpours of summer rain. Repeated appeals have been made to the public to supply the necessary funds for rebuilding it. But Mr. Murray has all along urged that, instead of spending a considerable sum on rebuilding on the present cramped site, which would necessitate the house being now made two stories high—a detail very seriously objected to by the Chinese—we should endeavor to raise a sum sufficient to secure the adjoining premises, on which are Chinese houses, which can easily be adapted for the purposes required. This would permanently benefit the mission, as it would secure ample space for the extension of the Blind School and development of the printing works, instead of everything being crowded, as it now is, with no space even to accomodate pupils, either blind or sighted, desirous of lodging at the mission while being taught.

There can be no question as to the great advantages involved. Hitherto, however, the subscriptions received have not proved sufficient for even the minor outlay, so that Mr. Murray's larger hope was not seriously entertained till a letter was received from a self-supporting missionary lady to say that she considers the acquisition of this property so essential, that (although the risk of a permanent reduction of her small income is a serious matter to herself) she has decided to guarantee £1,000 of the whole cost, provided that steps are at once taken to secure the property and to raise the balance of the money. Instructions to this effect have accordingly been sent to the Committee at Peking, in faith that the requisite sum—*about* £1,700—will be forthcoming, for it is earnestly hopt that those who sympathize with Mr. Murray's work will not allow this generous missionary lady to be called upon to meet her guarantee.*

* Since the above article has been printed we have received another much more complete from Miss Gordon-Cumming, which we will print in a later issue. This work strongly deserves our hearty support. Subscriptions of any amount will be gratefully received by the Treasurer, Mr. James Drummond, 59 Bath Street, Glasgow; or by the editor of this REVIEW.

POLYGAMOUS APPLICANTS.—IV.

WHAT MISSIONARIES THINK SHOULD BE DONE WITH THEM.

BY REV. DANIEL L. GIFFORD, SEOUL, KOREA.

REPLIES RECOMMENDING ADMISSION OR FAVORING LENIENCY.

China.—*Rev. J. Hudson Taylor* (China Inland Mission), Shanghai.

The China Inland Mission has no mission rules as to church formation and discipline; being interdenominational, each missionary forming a church organizes it in the way he believes to be most scriptural. The mission secures that the organization adopted by the first missionary or missionaries shall be maintained by his successors. I can therefore only give you my own opinions.

To the first question, I should decidedly reply, No. If there be good reason to believe that a man is regenerate, and has therefore received the Holy Spirit as earnest and seal, the question of Peter, Acts 10 : 47, is in point. To the second, I should reply in the affirmative, under the condition that he proved faithful to his wives, did not add to their number, and sought their conversion. Of course, he would be precluded from holding office in the church. As to your third question, so far from being *required* to put away I should say he was not at liberty to put away any wife to whom he was legally married, unless she had been unfaithful to him. Adultery is the only ground our Savior allows for putting away.

To your fourth question, I should reply, by all means baptize her. The above conclusions seem to me sustained by our Savior's requirement that adultery be the only lawful cause of divorce, and by His further statement that a woman divorced for any other reason is caused to commit adultery. A man therefore putting away a woman because she is his second wife, being an inciter to adultery ought to be disciplined if he were in the church (Matt. 5 : 32 and 19 : 9). If any of the wives voluntarily wisht to separate from the husband, they could do so by mutual agreement, but such wives must remain unmarried, in which case the husband would, of course, be responsible for maintenance. The only case in which separation brings freedom, is that mentioned in I. Cor. 7 : 15, in which the unbelieving husband or wife takes the responsibility and will not dwell with the believer. During an acquaintance of mission work in China of over forty years, I have seen the practical working in our own and other missions, both of the Scriptural method I have referred to above, and of the mistaken one, which some think necessary. In the former case I have known both the wives and all the children converted and living together in a happy home; in the latter case I have seen great hatred to the Gospel develop in the case of the one put away; I have seen such distress occasioned that the husband has felt constrained to take the woman back again, has given up his connection with the church, and instead of being a believer, has become an opponent. "Love worketh no ill to his neighbor." Putting away inflicts the most grievous wrong on helpless and unoffending women.

Rev. Hunter Corbett, D.D. (N. Presbyterian), Chefoo.

Some years ago a missionary of much experience persuaded an applicant for baptism that it was his duty to put away a second wife previous to baptism. Soon after the missionary received a visit from the second wife, who questioned him somewhat in the following manner. "What authority have you to demand my husband to send me away and dishonor me before all my kindred

and people? What sin have I committed deserving of such treatment? What is to become of my helpless children? Are they also to be dishonored and treated as outcasts? Does the all merciful and compassionate Savior of whom I have heard, require such a step for admission into the church and into heaven?" etc., etc. The missionary was not prepared with a "thus saith the Lord" in answer to such questions. He began to study his Bible anew on the subject, and was led to change his views, and receive the man without complying with the condition originally laid down. In a late number of the *Presbyterian Messenger*, Pittsburg, is an able exposition of I. Tim. 3:2, Dr. Warfield, of Princeton Seminary, takes what seems to me the only tenable view, viz., that there were undoubtedly members in the Christian church (in the transition period) who had more than one wife, and that class was clearly not eligible for office.

More than twenty years ago two women, the wife of one man, not a Christian and yet not an opponent, applied for baptism for themselves and for their children. What was to be done? They gave good evidence of conversion. Neither could put away her husband, if she had wisht. The question seemed plain. Who could forbid water? They were received. Our General Assembly has been appealed to again and again to decide this question—once when I was a member. The only action the Assembly could take was to refer the case back to those who have charge of the work on the field, where all the facts are known as they can not be at home. I am aware that the Methodists working in India refuse to baptize a polygamist; but in my judgment they have no more Scripture for this than they have for baptizing adults without any true evidence of conversion.

Rev. C. W. Mateer, D.D. (N. Presbyterian), Tungchow,

My own mind is very definitely settled. When a man has two wives taken before he knew the law of God on this subject, he should be received to the communion of the church without being required to give up either of them. The Old Testament example is enough to prove that true piety is not *necessarily* inconsistent with the having of two wives. The heathen are in the same state of ignorance as were the Patriarchs, and their wives are *real wives*, taken in ignorance, still *wives*, and can not be divorced without sin. The wrong done to a wife divorced under such circumstances would be very grievous, ruining her position for life. The case with the woman asking for baptism is practically the same. She is a *wife* and she can not and should not be askt to leave her husband. A vast deal of wrong has been done by requiring the breaking up of the marriage relation in such circumstances. Christ never intended that any such violence as this should be resorted to in bringing in faith in him. It is enough that such a relation is a disability for holding office in the church.

India.—*Rev. John N. Forman (N. Presbyterian), Fatehgarh-Ferrukhabad.* Referring to the memorial of the Synod of India sent to the General Assembly, he says: "Almost all of our missionaries and native preachers and elders *avored* the admission of the man having more than one wife to church membership. . . . I have, myself, as yet never been confronted by a case. But I have *avored* the admission of the man and his wives."

Rev. S. H. Kellogg, D.D. (N. Presbyterian), Allahabad.

This whole question came up before our Synod, comprising all the missions of our church in India, at the meeting of our Synod last November [1894], in this form—I quote the words from memory: "Resolved, that the General Assembly be askt to modify their action of 1875, so as to allow the question of the admission

of polygamists to the church in foreign countries to be left in each case as it may arise to the ultimate decision of the highest church courts in those countries." The question was discust in a debate of markt ability, and at great length. Some took the ground that *under no circumstances* whatever was it right to admit any man to the church by baptism having more than one wife. Others, and those as appeared from the final vote, the *great majority*, thought that every case must be judged on its own merits; and that when the polygamous relation had been entered into in the days of Mohammedan or pagan ignorance, it did *not*, of itself, constitute a sufficient bar to the admission of a man to baptism and the Lord's Supper. It was the judgment, apparently, of the great majority, in accord with that of all the church fathers of the first two or three centuries, that this view of the matter was sustained, and even required, by I. Tim. 3:2. On the ground of this passage, the Synod was unanimously of opinion, *that under no circumstances whatever*, should any such polygamist communicant be eligible to even the lowest office of the church; and I hardly need perhaps to add, that the Synod was as unanimous in the judgment that any *second* marriage, the first wife being alive (apart from the case in which there had been divorce of the wife on the ground of her adultery), or any *additional* marriage by the *polygamist* himself after admission to the church, would be ground for excommunication here no less than in America and other lands under Christian law. . . .

The Synod resolved, by a vote of 43 to 10, to ask the General Assembly to make exception to their rule requiring the compulsory separation of all the polygamist's wives but one, as a condition of baptism and communion; and to leave the decision, as to what was to be done in all cases, to the ultimate decision of our church courts here. This vote meant, that in the judgment of the great majority of Synod, about 4 to 1, a polygamist *should not* be required to put away all but one wife, as a condition to baptism; and that such a man, while admissable to both sacraments, was forever precluded from receiving any office in the church. With regard to your other questions, I can only answer from the recollection of what came out in the debate, as to opinions held by different members of Synod in the small minority. A *few only* think the polygamist should be kept outside the church as a perpetual catechumen till all his wives but one have died; a kind of "proselyte of the gate." Question III. (a) by the minority in our Synod, and also by those in other missions, who agree with them, would be answered differently by different men; there is nothing approaching to unanimity of sentiment on the subject; while those who maintain the position indicated in your Question I. [a perpetual catechumen] think it would be quite *wrong*, often *cruelly* unjust, to the women and children in our existing condition of society, to require the converted husband to live apart from any one of his wives. In *this* position *that part* of the Synod's minority are quite at one with those of us who agree with the majority of Synod. Of those who think that all the wives but one should be put away, I think all would agree that if one or more wives are to be put away, the man must be required to support them and their children throughout the term of the natural life of the wife, and as long as the children may need a father's support. As to Question IV., I do not recollect that that case came up formally in the course of discussion, but I may say, *as a matter of opinion*, that the majority would probably hold that the same principle would apply in the case of the wife of a polygamist, when converted, as to himself, whatever that might be. The great majority would probably agree that the circumstances of her husband having other wives, was *not*, of itself, sufficient to debar her from baptism and communion. It will be of interest to you to know that the *ladies* of our mission, who were present during our Synod meetings, married and single, were so much interested in this matter, that they took a vote to ascertain the state of opinion

among themselves on this subject, which resulted, if my memory serves me accurately, in a vote of 30 in favor of the receiving of polygamists without requiring them to put away their wives, to only 3 or 4 against this being allowed. Of these 3 or 4, one, and, I think, two, were young ladies who had only been two or three weeks in the country. When you remember how, in our conditions of society, these ladies knew much better than we could the practical working of the conditions of zenana life, you will agree that their judgment becomes of much moral force. As for "the rule or practise of our missions" hitherto, we have had no "rule" one way or the other; it has been left to the judgment of individual missionaries. In point of fact, those who practise polygamy in India, whether among Mohammedans or Hindus, are but few; and few cases of polygamous candidates for baptism have come before us. *In a very few* instances, such have been received into the church, without putting away their wives, and no court of our church has ever made objection to their admission, or censured any brother receiving them. As for my own opinion on this subject, which you ask for, I may say that I am emphatically of opinion that I. Tim. 3:2 implies inevitably that in the churches referred to, there were men who had more than one wife; and that, therefore, as this is not made a matter of censure by the apostles, inspired authority sanctions, by necessary implication, the admission of men having more than one wife, from non-Christian communities into the church, *without* requiring them to put away any one of their wives. To require this of any man, seems to me to require him to do a gross wrong to those whom he should thus put away. Here in India, the woman put away would inevitably be regarded as presumably a harlot; if she keep her own children with her, they are deprived of the Christian nurture, on the part of their *father*, to which they have no less a claim than for food and clothing; if they are separated from their *mother*, and kept with the father, this again is a cruel wrong both to mother and children. In short, to require this putting away of any one of the wives as a condition of baptism, seems to me a clear instance of doing evil that good may come.

SUMMARY OF OPINION.

The vote of those replying, or whose authority has been cited, together with missions that have put themselves on record by special action.

Recommending Exclusion.—Bishop E. Bickersteth, M. L. Gordon, J. B. Ayres, J. L. Atkinson, and J. B. Porter, of Japan; J. Bates, T. Barclay, W. Gauld, J. N. B. Smith, W. M. Hayes, C. Hartwell, David Hill, A. Foster, H. V. Noyes, and Griffith John, of China. The Presbyterian, Congregational, and Church of England bodies, of Japan, and the English Wesleyan Mission of China.

Recommending Admission, or favoring leniency.—P. D. Bergen, Y. K. Yen, T. Richard, A. G. Jones, D. B. McCarty, H. H. Lowry, J. C. Gibson, J. R. Goddard, John Wherry, J. L. Stuart, R. Lechler, James Carson, J. Macintyre, John Ross, S. F. Woodin, H. C. Du Bose, D. E. Hoste, Stanley P. Smith, Wm. Ashmore, Jr., Wm. Ashmore, H. D. Porter, the late J. L. Nevius, the late A. P. Happer, B. C. Henry, Arthur H. Smith, J. Hudson Taylor, Hunter Corbett, and C. W. Mateer, of China; J. N. Forman, and S. H. Kellogg, of India. The Irish and Scotch Presbyterian Missions, of Manchuria; the Basel Mission, American Board Mission, of N. China, and the Synod of India (N. Presbyterian), by a vote of 43 to 10.

INDIVIDUALISM IN MISSIONARY WORK. *

BY MISS ALICE KING, COE COLLEGE, CEDAR RAPIDS, IOWA.

Individualism is *personality*, one's separate, distinct *self*. Take away from any one the lights that shine upon him from the protecting love of the home circle, from the glitter of fashionable life, from the fascinations of popularity, or from the glamor of high place and power, and apart from these, see the man as he is, and you have his *individuality, himself*. That this *real* self is often very different from the *apparent* self no one can doubt; the real self is often hard, cold, and ungenerous, when the apparent self is amiable, sympathetic, benevolent. The reverse is also sometimes true: one may seem indifferent or stern, when the real self is intensely earnest. But, after all, disguise it as we may, it is the true self, the individualism, which leaves its impress on our lives and on our work. How true it is that "in the central deeps of our being we are alone!" "Each must take up his life plan alone, and preserve in it with a perfect privacy with which no stranger intermeddleth." This is one of the truest thoughts of life, yet we shrink from dwelling upon it, for it is so awful in its self-reaching, in its issues; yet God Himself has established it in that, "Every one of us shall give an account of himself to God." Perhaps, we do not think enough about our individualism, nor value it rightly. How few of us know ourselves just as we are! How few are conscious of this individual life-plan, of capacities distinctively our own! Certain it is we shall never discover our individualism by disparaging it as some are wont to do.

A celebrated English novelist, who even when a schoolboy recognized his own genius and determined to lead a literary career, refused to indulge in the follies of his gay companions. But on one occasion he was induced to enter a gambling saloon. It was his first play, and enchanted by its fascinations, and lured on by success, he spent most of the night at the gambling-table, and then went to his room with a purse heavy with his unworthy gains. Going to a casket which stood upon his dressing-table to secure the money, as he turned the key he saw his own face reflected in the mirror. He was startled at its appearance; not only was it pale and haggard, but about the mouth was a sinister expression never there before, and the blue eyes had lost their manly frankness. That moment was the resolve taken, and ever afterward kept, that never again would he yield to the insidious charms of the gambling table. As we see ourselves reflected in the

* This paper is the substance of an address given first in Iowa City, then by request repeated before the Ladies' Missionary Societies of the Synod of the State in 1894 at Waterloo, Ia., and, frequently called for since. It is here given as near as may be, as spoken, and by the special solicitation of many who heard it. The author is an intimate personal friend of the editor, and long known by him as one whose modesty is equal to her merit.—EDITOR.

mirror of God's word, may not we see there the image of Himself in which He created us, and resolve never to mar that likeness?

Neither should we be discouraged if our individualism is different from that of some one else. The infinite diversity of individualism lies side by side with the infinite diversity in the physical world. No two leaves are ever just alike, no two flowers have just the same perfume, no two fruits have the same flavor, and no two faces exactly similar features; why then should we expect any more sameness in mental qualities, dispositions, and abilities?

Yet while this individualism is so distinctively and entirely our own we can not keep it to ourselves; it is this more than anything else about us that leaves its lasting impress upon others. "None of us liveth to himself." Consciously or unconsciously, willingly or unwillingly, for good or for evil, our individualism is effecting others. Have we not all known persons whose very presence changed the atmosphere about them, whose lightest word roused noble aspirations, whose smile cheered, whose gentlest touch gave peace? And alas! the reverse here is true; a word can check our enthusiasm; there is a smile that only debases, a touch that pollutes.

Stanley had heard of the wonderful explorations, marvelous endurance, and generous self-sacrifice of Livingstone, but it was not until he had taken the Missionary Explorer by the hand in the depths of African forests, and seen his daily life of suffering and self-denial for the good of those degraded natives, that Stanley recognized the power and beauty of Christianity, which had prompted and made possible such nobility of life. The sublime sibyls and prophets of Michael Angelo show the strong, rugged character of that great artist, yet none the less truly is Raphael's gentle spirit reflected by the pure Madonna faces which he loved to paint. Walter Scott never could have drawn such magic word-pictures of Scottish life, had he not so *loved* the Highlands, the dales, the lakes, and heather of his native land. The characters depicted by Byron's genius would not have been so distorted, had he himself not seen all things through a false medium. Shakespeare, who perhaps hides his individualism more than any other author, can not conceal his wondrous knowledge of his fellow-men and his sympathy with all their moods and passions. In Mozart's "Miserere" was there not represented in music the restless longing of his own unsatisfied spirit? in Bethoven's symphonies the desire of his own dull ear for the joy of harmonious sounds? and in Heine's pitiful wailings the outcry of his own bitterness of spirit?

Among the missionary names that we cherish most tenderly stands pre-eminent that of Harriet Newell. Why? Not for the sake of her work, for she was not permitted even to begin the work she had hoped to do for God, it is for what she was that we love her; for the devotion that led her in the very bloom of her beautiful womanhood, to prefer

a life of self-abnegation in a heathen land to a life of ease in her New England home. Not her *work*, but *herself* made her the leader of that long line of Christian women who have given their lives to the cause of foreign missions.

The Reformation in Scotland, France, and Germany assumed different phases, because the leading spirit in one was that of the fiery Knox, in another the gloomy Calvin, and in the third, the large hearted, great-souled Luther?

We each have an individualism which must be taken into account. How then may we use this individualism in missionary work. Think for a moment of the great needs of foreign lands. In China proper, with a population of 350,000,000, there is but one missionary to every 500,000; in India, with a population of about 280,000,000, one missionary to 400,000; in Siam, population 10,000,000, one missionary to 1,000,000 persons; some cities with a population of 280,000, have not even a Bible reader or a native teacher; in Western Africa, 90,000,000, and "scarce a missionary," and further south in the Kongo Free State, 40,000,000 who have not seen a missionary; in all Africa, it is said, there are to-day 150,000,000 of people who have never seen a Bible nor heard the first proclamation of the good news. With nothing before us but these few figures, who would miss the opportunity of doing something?

Consider, too, the fascinating interest of these lands—China, India, Japan, Siam, Persia, Africa. They have extended plains, picturesque and fertile valleys, vast forests producing rare and beautiful woods, deep mines stored with precious ores and gems, vast river systems, numerous lakes, harbors fitted for a world's commerce, and mountains of wondrous grandeur. They have populations of whose numbers we have little conception. They have histories, mystic, ancient, tragic. They have political institutions worthy of a statesman's study. They have architectural monuments that might be well numbered among the world's wonders. Many of their kings and princes are clothed in fabrics of such delicate and costly texture as no European loom can weave, and dwell in palaces of marble so delicately wrought, so inlaid with mosaics, so adorned with precious stones, and so furnished with silver and gold and ivory, that one could more easily fancy them the product of a magician's wand, than the labor of barbaric hands. Their philosophers study a literature that both fascinates and baffles the Christian scholar. This is, indeed, the bright side of the picture, but its dark side is even more thrilling, so revolting, so terrible are its shadows of degradation, cruelty, and vice.

Is there any need even to outline the picture of the home mission regions of our own land? Could we draw a veil over the vague historic past, loose sight of the teeming myriads, forget its effete arts and unprogressive literature, the geographical outline of the far East would serve as well for the far West. There, too, are to be seen vast

river systems, magnificent mountain ranges, great lakes, one harbor within the Golden Gate where the world's navies could float at ease, mines of inexhaustible wealth, forests whose woods are simply peerless in their beauty, valleys of matchless fertility, and plains of almost incredible extent. It is only by comparison that we can at all realize the greatness of the West. You can go by steamboat on the Mississippi and Missouri rivers as far as from New York to Constantinople. Place California on the Atlantic Coast, with her northern boundary on the southern limit of Massachusetts, and the southern edge would coincide with the southern boundary of South Carolina. The greatest measurement of Texas is about equal to the distance between Boston and Chicago. "Lay this same Texas on the face of Europe, and this giant with its head resting on the mountains of Norway, with one palm covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the Empires of Germany and Austria, across Northern Italy, and have his feet in the Mediterranean." Put all the inhabitants of the United States in 1880 into Texas, and the population would be scarcely as dense as that of Germany.

California, Idaho, Montana, Nevada, and Colorado have boundless resources in their mines of gold and silver. Not a State or Territory west of the Mississippi is without iron, only three where lead is not found, and only two without copper. Besides salt springs and salt lakes, there are beds of salt covering thousands of acres. Nevada has borax enough to supply mankind, and Texas yields gypsum enough to supply a universe. The Colorado River in some places cuts its way through mountains of solid marble, and building stones of all colors are found in immense abundance in the Rocky Mountains. Even to summarize the natural resources of the West is wearisome. Yet amid all this utility grow in regal profusion fruits of delicious flavor and flowers of such marvelous beauty that the American as well as the Asiatic shore may boast its Flowery Kingdom. And the rapid progress of this great West in all the arts and culture of social life is as phenomenal as are its natural resources. "And as it is without a precedent, so it will remain without a parallel, for there are no more new worlds—America holds the future."

But this fair Western picture has, like that of the East, some dense shadows. Amid these scenes of sublimity and beauty there may be found such degradation and evil as will make us ashamed of our past and fearful for our future, unless they be overcome through the power of Christianity. We can well believe that "America holds the future," but let us so work and pray that she shall hold it for truth, purity, and Christian righteousness.

What of those who have gone to carry to the East and the West the one thing lacking—the knowledge of God, the obedience to His

law? For such a work none but heroes and heroines are worthy, and such has God provided. If there is anything in heroism to attract us, in scholarship to win, in usefulness to enkindle our enthusiasm, or in devotion to inspire, we can find all these nowhere more clearly shown than in the lives of our missionaries. Mark the numbers who are winning a martyr's crown in saintly lives of self-sacrifice in the isolated homes and unappreciated labors of our Western missionaries, or who have already won it on the plains of Africa, Siam, China, India, and the islands of the sea.

The time is past when to be ignorant of missionary enterprises was excusable. In these days not to know the work of missions is to be lacking in one of the essentials of an intelligent member of society. Become acquainted with missionaries. Discover their individualism, that yours may touch it at many points. Once truly interested in some special field or some particular workers, tell others of them, and arouse their enthusiasm. With a consciousness of your own individualism, and of your responsibility for its use, and with a knowledge of the individualism of missionaries, you will not be long in finding out many ways in which the two may be brought together in helpful contact. If we are rich, we can give money; if powerful, our influence; if eloquent, our thrilling words; but I suppose the grandest way of all to use ourselves is to *be* missionaries. Oh, what a life that must be! What must it be to employ all one's powers for others; one's life freely spent for the uplifting of other lives; one's self all given away that some other self may be saved! It seems to me the height of human consecration—it is like *Christ*. All have some precious thing that God can use in this great work. Have you a patriotic heart that loves country next to God? Then help win that dear country for God. Have you skilled fingers to use the needle, the pen, the pencil, the brush, or to touch musical keys? Have you an eye, quick to see the wants of others? an ear sensitive to another's cry for help? a heart thoughtful and sympathetic? Have you a voice eloquent in speech or sweet in song? All these may be used for God if only they are consecrated to His service. God only asks you for what *you* can do, not for the work of some one else.

"The God who sent men to preach the Gospel of His Son in their humanity, sent each man to preach it in his humanity." And just here comes in another of God's great truths. To use our individualism for God is but to increase its beauty and worth to ourselves; to seek to enlighten another life is to drive away darkness from our own; to seek to lead another soul to Christ is to draw nearer to Him ourselves. Work for others begets nobility of character in the worker. Ruskin says: "The power of the *masters* is shown by their self-annihilation;" and George McDonald writes: "There is no forgetting of ourselves but in the finding of our deeper, our true self, God's idea of

us." "The glory is not in the task, but in doing it for Him;" true, but doing it for Him ennobles even the meanest task, and all our work grows in importance, in beauty, and in effectiveness, as we bring this spirit into the doing of it.

This brings us to the crowning truth and glory of this individual work for an individual end; it is God's own appointed method, and so *must* succeed. It has often been questioned why there was need of so much preaching in Christian lands. Why *home* missionaries, when all in America either have or may have the Bible; why must God's truth be proclaimed every week by the mouth of the living preacher? Just because it is God's way. So Christ Himself worked and taught, and He must be our example. It is recorded that great multitudes followed Him, and that from out those multitudes one leper stepped and worshipped Him with the prayer, "Lord, if Thou wilt, Thou canst make me clean," and touching him, He said, "I will, be thou clean." Never can we be saved ourselves until personally we come to a personal Savior; never can we do Christ-like work until we learn to follow His example, to stretch out our hand and help.

Let each bring what he or she has to the Master. Only bring it, give it, trusting to His wisdom to find a place for it—for us—in His great plan. Let no false depreciation of our individualism cause us to miss the "blessedness of spending and being spent in His high service, where all loss is gain." Never let us be disheartened because we can do so little. Never forget the words with which our Savior blest the woman who brought her alabaster box to give to her Lord. It was not much, but it was her best, perhaps her all, and He rewarded her deed with the matchless praise, "She hath done what she could!"

"God smiles, and takes with equal love
Our various gifts, and knows no great nor small;
But in His infiniteness sits above,
And comprehends us all."

A CALL FROM KOREA.*

BY MRS. ISABELLA BIRD BISHOP.

I came to Korea a fortnight earlier than I had intended in order to attend the Presbyterian Annual Meeting, and I am very thankful that I did so, for I have not elsewhere seen such an earnest, cheerful, whole-hearted body of men and women, with so completely one aim in view and so much in harmony in the way of carrying out. The

* We reprint part of a letter from this noted lady traveler and author, written November 2, 1896, to Dr. F. F. Ellenwood, of New York. It has already had extended notice in the religious press, but deserves as wide a circulation as possible. No traveler is more entitled to a hearing than Mrs. Bishop, who for many years has journeyed in the Orient. She is a convert to missions through seeing the need of the heathen and the work accomplished by missionaries.

accounts of work, specially of that in Pyeng Yang district, were absorbingly interesting. The harvest so far has fulfilled the promise of a year ago. The hearts of all present burnt within them, as we heard these reports, and the feeling of gratitude found fitting expression in the hearty singing of the doxology, "Praise God from whom all blessings flow." But I confess that I feel very bad about the prospects for Korean work, unless the Church awakes to a sense of what the situation really is. I have no special interest in Korea, and in the three years of travel now drawing to a close, I have visited over one hundred mission stations and am not conscious of having felt a greater preliminary interest in the work at one than at another. But I am bound to say that the needs of Korea, or rather the openings in Korea, have come to occupy a very outstanding place in my thoughts, and I should not be justified in withholding my view of them.

The Pyeng Yang work which I saw last winter, and which is still going on in much the same way, is the most impressive mission work which I have seen in any part of the world. It shows that the Spirit of God still moves on the earth, and that the old truths of sin, judgment to come, of the Divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my own faith. But it is not in Pyeng Yang only, but here in the capital, and especially through the women's work, of which Mrs. Gifford is such a noble and faithful representative, that the seed sown so long in tears is promising to yield a harvest, if the reapers come. And tho, in lesser degree, there are signs elsewhere that the leaven of the Gospel is working.

A door is opened wide in Korea — how wide only those can know who are on the spot. Very many are prepared to renounce devil worship and to worship the true God, if only they are taught how; and large numbers more who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living. I dread indescribably that unless many men and women, experienced in winning souls, are sent speedily, that the door which the Church declines to enter will close again, and that the last state of Korea will be worse than the first. The methods of the mission are admirable in the training of the Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the Gospel intelligently to their brethren. This work alone requires four times the number of men already in the field to carry it on! Yet on it perhaps more than on any other agency hang our hopes for the advancement of Christ's kingdom in Korea. Truly "a great door and effectual" is opened; I sadly ask — is it to close again? Your Church is rich in the silver and gold which are the Lord's. The abandonment of a few luxuries on the part of your members, with an increase in the spirit of self-sacrifice, might mean eternal salvation to many in Korea, but what a fearful responsibility it will be if the door closes! There are men and women willing to come to Korea if a moderate sustenance be provided. The money value of a ring, of an evening dress, of a carpet, of a seaside trip, would support a laborer for a year; I write strongly, I dare not apologize. I have been compelled to feel strongly by what I have seen and heard in Korea.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

West China.

BY REV. SPENCER LEWIS, CHUNG KING,
CHINA.

The term West China is usually regarded as including the three provinces of Szchuan (Se-chuen), Kueicheo and Yünnan. Szchuan is the largest, and probably the most populous province in the whole empire. The figures usually given for the population are a century old, while there is every evidence that the population is constantly on the increase. Early in the present dynasty, which had existed for two centuries and a half, frightful massacres left but a sparse population, the vacant places being afterward filled by a vast influx from adjoining provinces. When a Chinaman in Szchuan is asked from what province he comes, he will frequently reply, "Hupeh," or "Hunan." If he is then asked how long since he came to the province, a common reply will be "200 years," identifying himself with his ancestors in a very certain Chinese fashion. The population is now dense everywhere, except in the very mountainous regions. For a long period no war has decimated the population, and this province of Szchuan is never subject to extensive floods and famines. The Roman Catholic priests, who have good opportunities of judging, estimate the population at 45,000,000. Adding the population of Kueicheo and Yunnan would probably give a total of from 60,000,000 to 65,000,000, or about the present population of the United States.

The territory of Szchuan is 166,800 square miles, and of the three provinces 339,323 square miles. This would be about equal to the population of seven great states of the Mississippi valley, viz: Illinois, Iowa, Wisconsin, Michigan, Ohio, Indiana, and Kentucky.

With the exception of the wild tribes and the Tibetans who have come into

this territory, the population is homogeneous, and speaks the same language, viz., the Mandarin, or court dialect. Variations there are, but not so important but that one can travel from the borders of Burma up through the western and northwestern provinces clear to the imperial capitol, Peking, a journey of between five and six months, and still make himself understood with the Mandarin tongue. It is the language of about three-fourths of the people of China, or about 300,000,000. No language on earth is spoken by so many people. On the other hand, from Shanghai to Canton the dialect often completely changes within a distance of 100 miles or less. It is easy to see that a region with a common language commands points of vantage for missionary labors that a region divided among many dialects does not possess. The aboriginal tribes and the Tibetans, though they speak languages of their own, through mingling with the Chinese for purposes of trade, have become more or less acquainted with the Chinese language, and many of them might be reached by the preaching of the Gospel in that tongue. Thus, when God shall have opened the doors of Tibet to the missionaries, there might be Tibetan converts already prepared to preach the Gospel to their own countrymen.

With the exception of a few river bottoms and large plain in which is situated the capital, Chentu, the province of Szchuan is decidedly hilly or mountainous. Kueicheo is still more mountainous, while Yunnan is mountainous, with great stretches of table lands situated six or seven thousand feet above the sea. Though there is so little land, the industrious farmers terrace the hillsides for rice fields. A part of these remain filled with water after the rice is harvested and the rest are planted to winter crops of wheat, opium, peas, etc. The

atmosphere in Szchuan and Kueicheo for the most of the year is so humid that there is very little evaporation from the fields. The cloudy days are more numerous than the sunny ones, which is not pleasant to those who are accustomed to brighter skies. But passing into Yunnan there is a sudden change. One traveler, journeying from Szchuan to Yunnan, found himself ankle deep in mud on one side and ankle deep in dust on the other side. On the Szchuan side, the clouds seem to deposit their moisture as they strike the mountains, leaving little for the Yunnan side. In the latter province it is bright for about ten months of the year, as is the case of North China and the most of India. The rainfall is so inadequate that large tracts of fertile land remain uncultivated, or produce but scanty harvests. As a consequence this province has the smallest population in proportion to its area of any province of the eighteen. The masses of the people are poverty stricken as compared with the prosperous people of Szchuan.

In Szchuan the rice crop of 1896 has been nearly ruined by excessive rains. In the midst of a good harvest the rains began and continued, almost without interruption, for 100 days. The rice rotted in the fields, or became moldy in the granaries. Even the straw rotted so that there was none with which to rethatch their houses or feed their cattle through the winter. In a short time the price of rice had gone up to double the usual rate, with the prospect of going higher still. This means great scarcity and suffering among multitudes of people, though not necessarily a great number of deaths from actual starvation. Other rice-growing fields of the empire are so distant that, without railways, no food can be brought in.

The productions of West China are varied and valuable. Nearly everything is produced that is necessary for food, clothing and shelter. With little means of communication with the outer world except through that great artery of commerce, the Yangtse-Kiang, they have

been accustomed for centuries to subsist almost wholly on what they could raise from their own soil. Rice is the chief food of the people, but in mountainous regions the people subsist chiefly on maize and potatoes. Wheat, barley, millet, beans, and peas are grown in considerable quantities. Enough sugar-cane is raised to supply the home demand for sugar, though it is not refined to suit western taste. Salt is produced in large quantities and exported in all directions, forming a considerable source of revenue to the government. At the place where the most salt is produced are self-flowing wells several thousands of feet in depth. Some of these contain brine, and others natural gas which is used to evaporate the brine. There is an abundance of silk, but cotton is not largely grown, much cotton, cotton-yarn, and cotton-cloth being imported. Sufficient tea is produced for home consumption and large quantities are exported into Tibet and Siberia. The Szchuan province is noted for its medicines, large quantities of which are exported. Much of the medicines are the same as are imported by our mission doctors from London or New York, but they are in a crude state, or not in best condition for their use. Most of the fruits to be found in temperate zones are found in West China, though no berries or currants are cultivated. However, most of the fruits, grains, and vegetables are inferior to the same kinds grown in the homelands. While in most parts of China the farmers live in hamlets and go forth to their work during the day, in Szchuan they live upon their farms or holdings just as farmers do in America. This is doubtless because they have lived at peace for many generations, and do not need to gather into hamlets for mutual protection.

Provision is made for the vices of the people. Spirits are made from maize, millet, and rice, and tobacco is grown extensively, and opium in its season in some parts of the country seems to cover half the land. The last is a grow-

ing scourge, which threatens the Chinese people with ruin physical, moral, and mental. No opium worth mentioning is imported from India to West China, but every year an increasing quantity is sent down river to other parts of China. The native opium is much milder than the Indian drug, and so cheap that a regulation smoke in an opium den costs only about one cent. Every year the poppy is encroaching on the fields of grain and vegetables, so that when there is a poor crop of rice multitudes go hungry. An alarming proportion of the men and a considerable number of the women are addicted to the use of this pernicious drug. It is a common cause of backsliding among our Christians or inquirers. Missionaries can not countenance the opium habit among their converts. It is an insidious foe whose stealthy approach can not easily be detected. It steals away manhood, selfrespect, family affection, and regard for truth.

Mining is little carried on, and when it is, it is usually by the rudest of methods. The upper Yangtse has received the name of the "River of the Golden Sands," from the gold which is brought down by every summer's flood and which is washed out of the sands along the stream for hundreds of miles. How much gold is yet to be found back in the mountain recesses, who can conjecture? The most of China's supply of copper has come from the Yunnan province, yet there is reason to believe that only a small fraction of it has been mined. Coal is found in abundance in most parts of Szchuan, and iron ore is plentiful. We have seen good anthracite coal on the top of a mountain 7,000 feet high, but the price was ridiculously low because of the expense of transporting it to market. Coal at the pit is worth little more than what it costs to dig it out of the earth. We have seen coal at the pit selling for 75 cents a ton, while scarcely 100 miles away it was worth several times that amount. An immense development of China's mineral wealth would come if there were railroads to open up the resources of the

country. Another decade or two is likely to witness important changes in this respect. May we not believe that all this mineral wealth has been hidden in the bowels of the earth till in the providence of God there should be the moral and spiritual uplift of a Christian civilization? The wealth of the hills is His and will be forthcoming in His time.

The exploitation of the commerce of West China by railroads is a live question. In Tongking the French, and in Burma the English, are building railways which are projected to the Chinese borders. It is expected that the Chinese will build railways to connect with these, or authorize others to build them. Yunnan has nothing worth mentioning in the way of navigable rivers; but with railroads to develop her mineral wealth, she might become one of the richest, instead, as she now is, one of the poorest of the provinces of the empire. Large as the present trade of West China is, it is but a fraction of what it would be if the country were thoroughly opened up by railways. At present the most of the trade finds its way along the Yangtse river, even though the river takes such an exorbitant toll in wrecked boats and ruined goods. Chungking, the commercial center of the West, is the objective point of trade and railway construction. It has been opened as a treaty port, but steamers run only to Ichang, 500 miles below. At the close of the recent war between China and Japan, the latter secured a clause in the treaty giving her the privilege of running steamers to Chungking, and it is expected that steamers will be especially built for the purpose soon. There is depth of water enough for boats of light draught. The difficulties are in the numerous rapids and conflicting currents. But we believe that the difficulties are no greater than modern genius is able to overcome, now that permission has been given to try.

With steamboats and railways we may hope that the progress of Christian

missions will be accelerated. Much precious time might be saved. Railways would take us in ten hours where now ten days are required. A new life would throb in those isolated regions. Something like the prophet's vision of the dry bones would take place. Missionary societies must be ready to follow the lines of rail, so that with a new mental activity and material progress there may come a moral uplift and a spiritual life.

A beginning has been made in mission work. Much sowing has already been done, and a little reaping which is the earnest of the great harvest which awaits the consecrated energy of the Christian church. This is a noble portion of the inheritance which has been promised to the Son in the uttermost parts of the earth. Let us be strong and of good courage and go up and possess the land.

The Savaras—A Hill-tribe in Southern India.

BY REV. W. V. HIGGINS, PARLAKIMEDI, INDIA.

In Southern India the Savaras occupy an important place among the hill-tribes. It is said that there are sixty-four different tribes of hill-people in the Madras Presidency, with a total population of 1,273,947. More than one-seventh of these are Savaras and only one other tribe (the Khonds) have a greater population. The Savaras number 182,295, and are found chiefly in the Garyam District, upon the hills to the North of Parlakimedi. The latter place is the most northern station of the Maritime Provinces' Baptist Mission among the Telugus). Originally the Savaras belonged to one community, but have since become divided and sub-divided into various classes, which might be called castes. However, we may divide them for our present purpose into two classes, viz.: Hill Savaras and Kamper Savaras, who live upon the plains at the foot of the hills. The latter have been much more affected by contact with the Hindus. The Hill

Savaras still live in a very primitive style, and love to roam over the hills, picking up a precarious livelihood. They raise some grain, keep a few cattle, and gather firewood for sale upon the plains; but a good deal of food in the shape of game, nuts, berries, etc., is picked up in the jungles. The Kamper Savaras, on the other hand, have become more civilized. They have imbibed a good many Hindu ideas, live better, and dress better. They live by farming chiefly and consider it quite beneath them to cut wood and carry it to the market. If they use their mother tongue, it is in a corrupt form and with a good many admixtures of Telugu or Orija; but they speak the languages of the plains probably more than they do their own.

The Savaras in their native mountains have a nationality, history, religion, system of law, and landed property. They used to live independently, giving taxes to no government. Frequently they made raids upon the plains below and carried off whatever they could. About half a century ago one of the ancestors of the present Parlakimedi Rajah led an expedition against them and appointed men, called Bisois, here and there to guard the passes and reduce the Savaras to subjection. Since that time the British government has extended its territory into those hills and draws a revenue from the people. Formerly there were groups of Savara villages under a powerful chief. Even at present there are groups of families closely united and under the government of two chiefs, the Gomang (great man) and Boya. Together they discharge the duties of a magistrate, and the Boya is also high priest. These offices are hereditary and fall to the eldest son. The Boya must be intimately acquainted with the customs and ceremonies to be observed at funerals, marriages, feasts, etc. On all such occasions his presence is indispensable. All cases of dispute, transfer of lands, sale of liquor, trees, divorce, etc., are settled in the council of the Elders,

under the leadership of the Gomang and Boya. Until forty years ago even cases of murder were tried by these chiefs, and they were the sole arbitrators in every transaction among the villages. These chiefs receive no fees, and make their living from the soil or forest as others do. But the British government and the Bisoi give distinction to them by presenting occasional gifts. They are exempt from personal service which other Savaras are required to render. But the jurisdiction of the Savara chiefs has been largely curtailed by the government. It is interesting to note the methods which these chiefs adopt for the punishment of offenses. Capital punishment was administered to those who *burnt villages*, thus endangering the lives of the community. Many kinds of fines were imposed for different minor offenses. These consisted chiefly in liquor and cattle. The life of a woman was considered as worth more than that of a man. In this respect we may consider the Savaras as more civilized than their Hindu neighbors. Hence the fine for the murder of a woman was eight buffaloes, but only seven for a man. A thief might be shot dead if caught in the act. In cases of adultery it was always the man, not the woman, who was punished. In case of a quarrel the contending parties were required to unite in some religious ceremony and in the offering of a sacrifice. After the appointed fine has been paid and the sacrifice offered, to continue the quarrel would be offensive to the unseen spirits and departed ancestors. A Savara village, consisting of a row or two of well thatched houses, is often changed and sometimes upon a slight pretext to another site. For example, if a tiger enters a village and carries off a child, if a case of small-pox occurs, or if some of the cattle die, the village is likely to be deserted, and another built in a better place.

Among the Savaras infant marriage is the rule. The girls seldom live unmarried until they reach maturity.

There seems to have been no punishment for immorality committed previous to marriage. A man may marry as many wives as he can support; but polyandry does not seem to be practised. At the father's death the property is divided equally among all the sons of the various wives. In taking to himself so many wives the Savara seems to think that women, like beasts of burden, are useful and valuable property. They can work for him and their children will also, in time, be a help to him in his work. His property consists in *wives, children, and cattle*. A wife, who does not like her present husband, may induce another man, whom she likes better, to buy her from her husband. In such a case the price to be paid is a buffalo, or a pig and some liquor. This prerogative of hers often acts healthfully upon the tyrannical husband, and makes her position more tolerable than that of a Hindu woman. When a boy's parents want a wife for him, they consult with their relatives, and then send to the girl's parents some outside parties who make known their request. Soon after they come to the girl's home with liquor. Should they find the door closed, it is understood that the marriage with their boy is not agreeable. But if consent is obtained, the contract is solemnized by all members of the two families drinking liquor together. After drinking the liquor, tumeric paste is smeared over certain parts of the body. This smearing is confined to the girl's relations, and is put on by the boy's relatives. Several visits are made, in which music, dancing, singing, liquor drinking, etc., are participated in. Then comes the final marriage ceremony, when various gifts in clothes, brass jewelry, etc., have to be made. One pot of liquor is reserved and, after being decorated, is worshipped. This is performed by the priest, who prays to dead ancestors and unseen spirits generally. He asks for prosperity upon the newly married couple. The sacred liquor is sprinkled over the feet and shoulders of the elders. Then

the girl is asked if she will have the man. She replies: "Have we not drunk the liquor? Are we not Savaras? Why should I not marry him?" Then a festival is proclaimed, and all the villages take part, each household giving a present to the bride and groom. After the wedding she is sent as soon as possible to her husband's house and she is supposed to bring enough gifts from her relatives to make up for all the gifts which her husband's relatives had given.

Widows may remarry, and they often marry the deceased husband's younger brother, who inherits his brother's property if he died without children. If a widow marries a stranger she must leave behind her her own and her husband's property. Her new husband must also pay a fine (a buffalo or a pig and some liquor) to the former husband's younger brother. This fine is distributed by the priest among all the villagers. If any one marries a widow, he must offer a sacrifice consisting of a pig and some liquor. This is offered to the spirit of the dead husband, and the priest thereby propitiates him so that he will not trouble the widow and her new husband. The husband is at liberty to send off any of his wives if they are extravagant, illtreat the children, quarrel with the other wives, etc. The Savaras believe that departed spirits hover around and often do much injury to those who displease them. Hence they must often be propitiated, and generally they like to be propitiated with liquor, of which they are very fond. In every Savara house there will be found a pot or two daubed with tumeric and covered with a flat plate. These pots are sacred, as they are the abode of the departed spirits. One of these pots is generally kept in the corner of the room and another is suspended from the roof by a string, down which the spirit is supposed to descend as it enters the pot. The Savara knows nothing of good spirits, but is taught to dread evil ones. All disease is caused by evil spirits, and

hence, instead of medicine, offerings to the spirits are beneficial. The dead Savara is burnt with his head to the west. At the funeral there is much drum-beating, dancing, and drinking. The ashes are gathered together and put into a pit, on which a stone is placed; and tumeric paste is smeared upon the stone. Liquor and oil are also poured over the stone, and often rice, liquor, etc., are left for the spirit to feed upon.

For the temporal and spiritual welfare of this host of our fellow creatures little or nothing is being done. But the return for what little labor has been expended upon them is sufficient to indicate the importance of doing vastly more for them. Mr. G. V. Ramamurti, Assistant Principal of the Rajah's High School in Parlakimedi, a Brahman, has taken a very commendable interest in the Savaras. For some years he has been learning all he could about the tribe, and has picked up their language. He has made a dictionary and grammar which, if published, would be of great service to those seeking the evangelization of this tribe. Not long since he urged the government to do something more for the education and civilization of the Savaras. It is a matter of regret that the government did not take up Mr. Ramamurti's suggestions. It was objected that in their semi-barbarous state the Savaras are contented and that they should not be disturbed.

The Baptist Missionaries of the Maritime Provinces of Canada have been working among the Telugus right up to those hills, and they have been hoping some time or other to have a missionary especially for the Savaras. That hope does not seem likely to be realized very soon. However some work has been done among them. Years ago a Christian leper lived within a mile or two of a Savara village. This man of God was bitterly persecuted—his house being burnt over his head. For some time he lived in a hut rudely built beneath a tree. There he taught a school and his principal pupils came

from that Savara village nearby. Eager for education, and, finding no other school available, these youths came to sit at the feet of this Christian leper beneath the wide spreading tamarind tree. He was the means of implanting in their hearts the seed of divine truth and he won several of them to Christ. One or two of those boys subsequently became preachers in the mission. The family belonged to Kamper Savaras and spoke both Orija and Telugu easily. As preachers they have been occasionally making tours over the hills and preaching the Gospel in their mother tongue. May this interesting tribe of aborigines soon be provided with Gospel light.

First Impressions of Korea.

BY REV. DAVID S. SPENCER, NAGOYA, JAPAN.

First Impressions! That is all I attempt to write; and as no average person can reasonably be expected to have reached fixt judgment regarding a great people in the experience of a few brief weeks among them, any opinions here given, concerning Korea, are understood to be subject to revision with the incoming of additional light. But a cursory glance at affairs seems to reveal an interesting race of natives, the male portion of which are about as indolent as circumstances will allow, having the largest percentage of "gentlemen of leisure" we have ever seen in any body politic. Yet on every hand indications of poverty afford valid reasons why these able-bodied men should work. The evidences of great physical powers manifested everywhere in the cooley class lead one to the conclusion that the Koreans can work if they have a reason for doing so. What the interior might reveal we know not now, but the cities visited seem to indicate that the women are the chief bread-winners of the nation. The burdens they bear everywhere, the pat-a-pat-pat at all hours of the night as with painful care they iron the clothing for husband,

children and self, the deprivations they are under, as to physical surroundings, social, educational, and spiritual privileges, seem to mark their real position as slaves to the men.

One or two sights of the average Korean house are quite enough to satisfy. Of *homes* the common people appear to know nothing. A house-to-house as well as a national *O soji*, (great cleaning), seems sadly needed. Whatever the theories of the people, they will be compelled to look to Christianity and its teachings for the emancipation and education of woman, and the elevation of the home. Not a glimmer of light appears from any other quarter.

The question constantly forces itself upon the visitor to Korea. Why are nearly all forms of business enterprise in the hands of or under the control of some foreign agency? Are the Koreans incapable of initiating paying business enterprises? Can they not learn from examples around them, from their tutors of one nationality or another, how to do some paying business? Brief observation leads us to think that not the lack of capacity, not the lack of capital chiefly, but a lack of business confidence, of trust of man, of the citizen in the government, of the subject in the ruler, lies at the bottom of the present regrettable state of affairs.

To the visitor from Japan, the barrenness in Korean stores of anything attractive to the traveler is a surprise. Something peculiar to the country, and desirable to the traveler as a souvenir is expected, but the variety from which to choose is exceedingly limited. All ideas of the fine art seem to be rude. One does not even find toys for children. I do not remember to have seen a boy playing with hoop or ball, a girl with doll, or any other toy except what the inventive genius of the little one had produced. There must be Korean fathers who are proud of their sons, and mothers of their daughters, but I quite fail to observe any manifestations of such emotion. It is as if some evil

spirit had blasted the hopes and aspirations of the people, and all sense of the good, the true, and the beautiful had fled.

I was permitted to attend a great mass meeting on the birthday of the king. The place, the occasion, the crowd were all remarkable; 3,000 people gathered in and around the large Hall outside the city wall, in which, in bygone days the king, as head of a tributary state, was wont to meet the embassies from China, previous to their entry of the capital. On this birthday of the king, the old hall rang with speeches from the lips of both Koreans and foreigners, in which sentiments Christian and patriotic equally blended, while the manifest sentiments of the crowd indicated that the day of Korea's enlightenment begins to dawn. The meeting under such auspices and at such a time was a splendid idea, and worth coming a long way to see. It will pay the missionaries to make use of all such national occasions. Nothing imprest the writer more than the large number of voices that joined intelligently in the Lord's prayer, repeated at the close of the more formal invocation. Some missionaries from somewhere have been doing something in Korea.

I had not been in Korea a week before I became convinced that, with certain manifest exceptions, the Japanese who are there are not at all fairly representative of their people. A dozen years among them should give one a right to an opinion. They are by far in too great a degree, for the good of either Korea or Japan, mere adventurers, who have found their way to Korea in the hope of making financial gain out of the present and recent past state of affairs in the peninsula. Without definite aim, without financial or moral standing, many of them professing to be irreligious, and more of them feeling none of the restraints of moral obligation, and lacking business qualifications, they form an element rather dangerous than otherwise under present social

conditions in Korea. Through them Japan is badly represented to the world. If they are to remain in Korea, and on no principles of justice can they be easily excluded, the opening of distinctively Christian work among them is a matter of the highest importance.

The Christian work done in Korea has grown to be a great enterprise. To the busy worker on the field, surrounded by difficulties, which none understand better than he, oftentimes seeming to have to stand alone for the truth, and always working under the gaze of an unsympathetic multitude, the work may seem to move very slowly; but to one who distinctly remembers when the first stroke of Protestant Christian work was done in Korea, scarce ten years ago, the change wrought seems amazing. Not only in the great meeting above mentioned did we discover rich fruits of Christian work, but in the ordinary meetings of believers, when addressing audiences of native Christians and when visiting the Christian schools, the hospitals, and the printing establishment, we were much imprest that the missionaries, criticise them as you will, call them hard names if you must, discount their work all you can, and make out the worst possible case against them, have done already for Korea a work for which that country to her last day can never repay them. And I was glad to note that at least some Koreans are not without a sense of gratitude for the help they have received. Let the weary Christian worker in Korea comfort himself with the thought: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

I can not share with some foreigners resident in Korea the gloomy view which they take of the prospects in this now much-talkt-of country. There is great hope for Korea, if the Gospel is allowed to have a chance to bear its natural fruit on that soil. But all real help will have to come from sources inspired by Christian sentiment.

A Missionary Conference in Germany.

BY D. B. SCHNEDER, HALLE, GERMANY.

The writer, an American missionary in Japan, has just had the privilege of attending the Annual Missionary Conference of the Province of Saxony. In order to make clear what follows it may be well to devote a few sentences to an explanation of the organization of German missionary effort.

First of all are the missionary *societies*. Of these there are 16. They have no official connection with the state church, yet are the free outgrowth of the spirit of missions within the church. It is the function of these societies to solicit and receive funds, and to appoint and oversee the missionaries. Working into the hands of each of these societies there is a large number of missionary *associations*, organizations which correspond to our American congregational missionary societies, but which here may be composed of members of several congregations located close together. These are the rivulets that help to make the large stream. Lastly come the missionary *conferences*, the function of which is solely educational. Nearly every Prussian province has its conference, as have also several of the other German states, and every one who is interested in missions, regardless of his connection with this or that society, may become a member. The meetings are annual. Prominent missionary workers are invited, and such missionary topics are discussed as are intended to interest especially the pastors and intelligent laymen.

The conference above referred to is the conference of the Province (not the Kingdom) of Saxony. It was called into existence eighteen years ago by that great and untiring friend of missions, Dr. Warneck, who until this day remains its chief inspiration. The conference met this year, as it always does, in Halle, the town of August Hermann Francke and of Tholuch, the town in which George Müller of England's most famous orphanage, was converted,

and a town exceedingly rich in historic associations of every kind. The sessions began on the evening of the 22d of February, and continued throughout the next day. Dr. Warneck presided.

The conference from beginning to end was of such a character as to give one a profound impression of the deep, earnest and wise interest of the German church in missions. An opening service was held in the largest church of the town, which was filled to overflowing with an appreciative audience. A sermon setting forth the scriptural idea of missions was preached by Pastor Hafner of Elberfeld. Then followed a lengthy meeting in a hall holding about twelve hundred people. This, too, was filled, so that many were obliged to stand. After a few introductory remarks by Dr. Warneck on the great opportunities and responsibilities of the hour, an address was delivered by Rev. Dr. Grundemann, who, without official connection with the work, has out of pure love for the cause, become Germany's best mission geographer and statistician. His topic was the question, "How can we most effectually disseminate a practical knowledge of missions among our people?" The speaker argued that Germany should become a *missionary nation*. In order to do this two things are necessary,—knowledge and love. Knowledge of missions may be spread abroad in various ways. What especially impressed itself upon an American ear, was the speaker's advocacy of the teaching of missions in the public schools. He urged this point strongly, seeing only one considerable difficulty in the way, namely, the already overcrowded state of the curriculum of the schools. And the speaker who followed him in the discussion reemphasized the point, saying that the school readers, the school geographies and the school histories should contain missionary matter. All this, of course, can only be understood in connection with the fact that religion is taught in the public schools of Germany every day in the week. The devoted

Moravian missionary superintendent, Dr. Buchner, who was born in Jamaica, of missionary parentage, and who has traveled in almost every land in visiting the widely scattered missions of the Brethren Church, said that there would be a great gain in knowledge and interest *when once there was a missionary in the field from every congregation.* As a member of the Moravian church he could say this with good grace; for although this church numbers only 30,000 souls, including children, it maintains 173 foreign missionaries, and it is said that there is not a Moravian family that does not have a son or a daughter or a brother or a sister, or some other near relative in the foreign field, and there is not a family, therefore, that is not in private correspondence with a missionary. It appeared in the course of the discussion that most of the methods of spreading information were already to a greater or less extent in use throughout the churches of the province, and certain it is that there is already a very extensive and excellent missionary literature in wide circulation.

The following day was devoted to matters pertaining to the work in the field. A continuous day-session of over three hours, and an evening session of two hours were held; the attendance being even larger than on the first day. An address on the scripture teachings of missions by superintendent Buchner was followed by a report from Dr. Warneck, according to which it appeared that the contributions for missions in the province had doubled during the last twenty years.

The principal address of the day was delivered by missionary secretary Schreiber, of Barmen. His subject was: "The Relation of Evangelical Missions to Mohammedanism."

Under four important headings he spoke of Islam:

1. As a rival of Christianity;
2. As an alleged preparation and preliminary for Christianity;
3. As the sworn enemy of Christianity and Christian missions;
4. As an object of evangelical missionary effort.

As a rival of Christianity, the speaker said, Islam is without a doubt the most dangerous. It is the only religion which, like Christianity, seeks to become the religion of the world. A

preparation for Christianity Islam can in no wise be, partly because of its intrinsic unfitness, and partly because of its sworn enmity against Christianity. Everlasting enmity to all other religions is one of the essentials of Islam. Hence Islam has shown itself much less accessible to Christian missions than pure heathendom. Islam, instead of being a bridge between Christianity and heathendom, is an almost insurmountable barrier. But a great day for missions among the Mohammedans will be upon us when once the temporal power of the Sultan and of the Shah of Persia shall have crumbled to pieces. It is therefore the duty of Christendom to be ready and to begin now to gather her forces and prepare them for the task. In concluding, the speaker made a brief statement of the work done among the Mohammedans, and said that in India there are now over 17,000 converts from Islam.

The address was a masterly one, and was followed in the discussion by Pastor Seller, whose grandfather, Dr. Gobart, was a missionary bishop, and whose father is now a missionary under the Church Missionary Society at Nazareth, in Palestine, also by an Armenian Christian pastor, Amir Han Janz, who spoke almost perfect German. The Armenian massacres were referred to by him and by others, especially by Dr. Lepsius, who has become known in both hemispheres through his famous book "Armenia and Europe," and who has visited Armenia in the previous year. It was a melancholy thought that after the long hesitation on the part of the European powers to interfere, the first shot at last (two days before) was fired, not against the Turks, but against the Christians.

At the evening session representatives of three societies gave reports of the work in German East Africa, and the closing address, by Pastor Hafner, was a solemn challenge to holy endeavor for Christ.

There were present over 800 pastors, men who by their appearance and their utterances left the impression that their interest in the cause of Christ at home and abroad, is a matter of manly conviction. Besides the pastors there were present professors, jurists, physicians, students, and others, together with a considerable number of ladies. Altogether the gathering gave evidence that Germany is still the land of Luther, and that in the future Christianization of the world, she will surely play a part that is in keeping with her high place in Christian history in the past.

III.—FIELD OF MONTHLY SURVEY.

Siam and Laos,* Malaysia, Unoccupied Fields, Buddhism,† Work Among Lepers. ‡

BY DELAVAN L. PIERSON.

Malay Moslems.

One-eighth of the inhabitants of the earth are Moslems. These are chiefly to be found in Western and South Western Asia, and in Northern Africa; in all of which places work among them is found to be very difficult, if not impossible, from the governmental and popular opposition to, and persecution of, any other religion. Even where nominal liberty of worship is allowed, the persecution of converts is so fierce, that few dare to brave the anger of their countrymen by coming under Christian influence and professing Christian beliefs. Medical Missions, and Tract and Bible distribution are almost the only means of work among them. One of the few lands where progress has been made in the work of Christians among the followers of Mohammed is in Malaysia, where thirty thousand have renounced their old religion for the faith as it is in Christ Jesus. American Methodist, German, and Rhenish missionaries, and the Bible Societies have been carrying on a glorious work in Java, Sumatra, and the Malay Peninsula, and it is believed that these converts will not only help in the Christianization of the Malay peoples, but that they may also be the means of converting their bigoted fellow religionists in other Mohammedan lands.

The following statistics show the political distribution of the Malaysian lands:

* See pp. 214 (March); 329 (present issue.)
Recent Articles: "The Emperor of Annam and His Capital," *Gentleman's Magazine* (February.); "The Malay Peninsula," *Macmillan's* (February); "Something About Siam," *Outing* (March).

† See also pp. 132 (February); 341 (present issue).

New Books: "Buddhism—Its History and Literature," T. W. Rhys Davids; "Primitive Buddhism," E. A. Reed.

Recent Articles: "Philosophy of Buddhism," *The Monist* (January).

‡ See also p. 345 (present issue).

BRITISH, DUTCH, AND SPANISH POSSESSIONS IN MALAYSIA.

British:	Square Miles.	Population.
Singapore.....	107	184,554
Penang, etc.....	270	235,618
Malacca.....	1,095	92,170
Protected Native States:		
Perak.....	10,000	214,254
Selangor.....	3,000	81,592
Sungei Ujong.....	660	23,602
Negri Sembilan.....	2,000	41,617
Johore.....	9,000	300,000
Pahang.....	10,000	57,462
Labuan.....	30	5,853
North Borneo.....	31,106	175,000
	67,268	1,411,722
Dutch:		
Java and Madura.....	50,554	24,284,969
Sumatra.....	161,612	2,972,383
West Borneo.....	55,825	382,753
South and East Borneo	156,912	864,360
Celebes.....	49,390	1,450,400
Bali and Lombok.....	4,065	1,339,600
West New Guinea.....	151,789	200,000
Other Islands.....	106,253	1,120,595
	736,400	32,615,065
Spanish:		
Philippine Islands.....	114,326	7,000,000

Lands Without a Missionary.

The last closed country of South America has recently allowed missionaries to begin work there, and it is ardently hoped that ere long the other closed doors will be opened and that the strongholds of satan will be captured in the name of the Lord. Tibet is still besieged by missionary armies and progress is being made among Tibetan peoples and footing has even been gained in Tibetan territory.

The 2,000,000 miles of unoccupied territory in Africa is gradually growing less as the picket stations of the advance guard of Christendom are penetrating the Soudan and other inviting territory—inviting because of the difficulties to be encountered and the victories to be won. Afghanistan and Beluchistan still shut out the light of Life, but an occasional ray from the Sun of Righteousness penetrates even there in spite of governmental edicts. The Philippine Islands and some other Papal possessions are still hostile to the truth, but one by one these countries are following the example of the Central and South American republics by shaking off the yoke of Rome and declaring for freedom of belief and worship.

In Northern India and Western China some doors are still either closed or there is no one to enter. Russia prohibits active missionary work except in the way of Bible distribution; the Stundists, however, thrive through persecution. Turkey is trying to stamp out Christianity in spite of treaties and thereby endangers her own existence. On the whole, notwithstanding the disastrous retrenchments and curtailing of established work, due to lack of support from Christians at home, the missionary host is steadily advancing and is surely, if slowly, fulfilling the Lord's command and prediction by the preaching of the Gospel of the Kingdom among all nations.

The Ethics of Buddhism.

A careful examination of the Buddhist writings and of the Old Testament shows that every valuable moral precept inculcated by Buddha or his followers was freely taught by Moses and the prophets centuries before Buddha existed; but this is scarcely to be wondered at, considering the light which has been thrown of late on the extent to which nations in earlier days had intercommunication. The ethics of Buddhism were evidently derived from nations with whom the inhabitants of India had commercial and other relations, including the Jewish, which was in its greatest prosperity five hundred years before Buddha was said to have existed; and also later, when the captivity took place, and there arose a tendency toward the dispersal of that people.

From the account of Chandra Das, however, one inference is easily gathered—modern Eastern Buddhism is idolatry. The "Light of Asia" is often made to appear a pretty and innocent philosophy. When the present drawing-room craze for "Esoteric Buddhism" has subsided, perhaps certain scholarly and comfortable people may perceive that Buddhism is, after all, merely a gross and degrading worship of idols. The great temple at Lhasa is a place of gods many and lords many. All the deities in the Buddhist Calendar—over 400 in number—are represented, mostly in life-sized proportions. There is a colossal figure of the goddess Palden Thamo. The pope of this strange religion, the Grand Lama, was a child of eight years of age, the supreme embodiment of modern Buddhism. It is a pity our devotees of the new-fangled cult can not be sent to Lhasa and kept there till a course of genuflections before

the Grand Lama and a stay among the crowd of gods and goddesses in all their tawdry glory caused them to see their folly, and be cured of their infatuation.

The Mission to Lepers.

The Mission to Lepers in India and the East was founded in 1874 through the efforts of its present secretary and superintendent, Wellesley C. Bailey. This mission is undenominational and international. Its object is to preach the Gospel of Jesus Christ to the lepers, to relieve their dreadful sufferings, supply their simple wants, and provide homes for untainted children of leprous parents. The society endeavors to utilize as much as possible existing agencies, by assisting leper asylums already established, and providing missionaries with the means for carrying on Christian work in connection therewith. It makes grants of money towards the building of new asylums, prayer-rooms, etc.; and in many instances provides for the entire support of lepers. It has many asylums of its own, and aids many others. It has work in India, Burma, Ceylon, and China, and has recently sent grants to Japan, where there are said to be 200,000 known cases of leprosy. Altogether, its operations are carried on in 38 different centers, and in cooperation with 14 different Protestant Missionary Societies. It has 5 homes for the untainted children of leprous parents.

This work is entirely supported by voluntary contributions. The Lord has greatly blest the efforts of the society in the conversion of souls, and there is urgent need to extend its operation.* £6 or \$30 will support an adult leper for one year, and £4 or \$20 a child. £50 to £100, or \$250 to \$500, will build a small home for the untainted children of lepers. About £150 to £300, or \$750 to \$1,500, will build an asylum for adult lepers.

There are many European lepers, especially in India, where there is urgent need of a separate home for them, in which they might live in privacy and be comfortably cared for in their terrible affliction.

* Contributions will be thankfully received by the secretary and superintendent, Wellesley C. Bailey, 17 Glengyle Terrace, Edinburgh, or they may be sent to Rev. J. S. Stone, M.D., 40 Washington Square, New York City; Miss Lila Watt, B.A., Guelph, Ontario; or Rev. John Neil, 577 Sherbourne street, Toronto. Any friends wishing the annual report or occasional papers of the society should apply to the secretary, 17 Glengyle Terrace, Edinburgh, or to any of the above. They may be had free of charge.

IV.—EDITORIAL DEPARTMENT.

There was at Scranton, Penna., on Wednesday, January 20, a missionary rally of over forty churches, in one immense gathering in the superb Elm St. M. E. Church. After delivering over one thousand addresses on missions, in this country and England, Scotland, etc., the editor has never spoken to a finer or more devout assembly. It was a great tribute to the spiritual type of piety in Scranton, that such a meeting was possible. The address, which occupied more than an hour, and was listened to throughout with close attention, has attracted so much admiration—hobbeit it was attended with much manifest blessing, that it will be essentially reproduced in these pages, so soon as there be found time to write it out, and space to accord it. Meanwhile it may be well to meet two hostile criticisms which are going the rounds, and are largely based on misunderstandings, and find most currency with those who *did not hear the address*. In fact, it seems to us unfair for editors, even of religious papers, to indulge in severe judgments upon an address of which they have no knowledge, save through *partial* and often by no means *impartial*, reports, or even more untrustworthy rumors.

The two positions taken by the Editor of the REVIEW, in that address, which have awakened most antagonism, were these:

1. I said that one reason for discouragement in missions was that we were sometimes working on the basis of an expectation of converting the world in this dispensation, whereas the true Biblical hope, authorized in the Word is only an outgathering from all nations of a people for God.

2. I called attention to a solemn suggestion, for which no originality was claimed, that the Holy Spirit, grieved by the secular and skeptical spirit prevailing in the churches, is largely withdrawing from them.

Both of these propositions, the writer of these lines is ready to reaffirm and

vindicate. But in them lies the head and front of his offending.

The address is stigmatized by some as "premillennial,"—a term which is coming to be with some people the brand of all that is repellant. To my knowledge the term was not once used in the address. The Scripture itself was appealed to, as warranting no expectation beyond this: that during this gospel age, "God is visiting the nations, to take out of them a people for his name." Acts xv: 14. This is the scriptural position, and the scriptural hope. And, if we expect the conversion of the world under this dispensation, we have no authority for it in the *Word*; and the *facts*, after 1900 years are utterly disappointing; whereas if we accept the other basis, it is not only scriptural, but *historical*, for facts bear us out in it, for that is exactly *what God is doing*. It is certainly a very remarkable confirmation of this interpretation of Scripture that it is the only one with which historic developments tally. If the same God who inspired the book, controls events, we can not but feel that each witness confirms the other. And this it was which compelled the writer to abandon the expectation which for many years underlay his activity, that the Gospel was to win the world to God in this age. He was forced to see that this result was not reached nor likely to be; and he began anew to search the word to find God's plan. He found it outlined in Acts xv., Matt. xxiv., etc., and he found that plan to be exactly what God is now doing. From that day he has been working on this plan and has had a new revival of hope and courage.

As to the second suggestion, it is not new. It is brought out by more than one devout modern writer on spiritual themes, and was recently in my hearing solemnly uttered by Prof. F. L. Chapell, of Boston. The thought is essentially this: that the Holy Spirit is the *Administrator* of

the church, but that He may be "grieved" and "quenched" in his work in the *corporate* body of Christ, as well as in the *individual* believer. And that, when secular men and methods rule in the church, when unspiritual tendencies and influences are allowed to prevail, *He withdraws as the administrator of affairs*, and leaves the churches to their own chosen guides. This does not mean that the Spirit wholly forsakes God's people, but that, as a light that is hidden under a bushel is outwardly quenched, or as a grieved parent may retire within his private chamber, leaving his erring children to follow their own wilful ways, the Spirit of God, hindered in His Administration of the Body of Christ, seems to have left large numbers of God's people to the folly and failure of their own ways. And every existing condition in the church at large rather confirms this impression, that we are *in danger* of a secularism and a skepticism that shall leave the church, like the Jewish body of believers before, as practically abandoned to formalism and spiritual drought.

The March of Events.

A terrible famine is raging in the north of Transvaal, the result of a visitation of locusts and prolonged drought. Streams never seen dry before are exhausted. Natives are found, on all sides, dead of hunger. The cattle plague is raging also. A sack of maize costs 40 dollars, usually sold for from two to three. Women sell themselves to obtain food, and one poor mother drowned her child rather than see it starve.

Telegraphic reports from Bombay hint a tale of horrors as to the plague of India. The efforts to stay the progress of the disease have been so far fruitless, that the death rate is 600 out of 1,000. The native customs add to the hideousness of the plague. The Mohammedan cemeteries are overcrowded, and men can not be found to dig graves and bury the dead. The sound of dirges is incessant. Large

numbers of dead Parsees, (who expose their dead to be eaten by the vultures), are slowly decomposing in the open air. The vultures having been overgorged by the great abundance of corpses. Already five hundred thousand people out of a population of eight hundred thousand, have fled from the city and the exodus goes on. The cemeteries are filled with the dead, which remain unburied for days owing to the refusal of friends and relatives to handle them. The natives remaining in the city gather to pray by the tens of thousands, while others filled with superstitious fears, escape as best they can. The scene is unparalleled, and before it science seems to be dumb. The famine is also terrible and demands instant measures for relief by every consideration of humanity and piety.

A dispatch from Constantinople, Feb. 24, stated that anarchy prevails in the disturbed districts of Asia Minor. The Turks and Kurds have seized everything belonging to the Armenians. They compel the latter to plough their own fields for the benefit of their despoilers. All who retain a remnant of property are squeezed by the tax collectors to the uttermost farthing. It is reported that the reservists are harrying the country, and that not the slightest check is put upon their outrages. Recent massacres and ravages are reported and the end is not yet.

Rev. W. J. McCaughan, of Belfast, has accepted a call to St. Andrews Presbyterian Church, Toronto, and the farewell meetings were held in Belfast, March 1. He left Ireland, it is not too much to say, universally regretted. He is a man who, for evangelical faith and evangelistic fervor, had no superior in Belfast, where so many grand men are to be found. Mr. McCaughan is alive to his very finger ends with zeal and enthusiasm for the Lord's work. He is a stirring speaker, an energetic worker, unsparing of himself and full of the missionary spirit. In a six months'

tour of Great Britain in 1896, the editor met no man anywhere that seemed to him to have more of the Master's spirit and more of the elements of usefulness. We commend him to the confidence of all his brethren. If a speaker is wanted for missionary gatherings, send for him, and you will not be disappointed. We hail the coming of such a man to our shores.

The death of Prof. Henry Drummond took place at Tunbridge Wells, England, on Thursday, March 11, at the age of 46. He was personally one of the most lovable of men we have ever met and had immense influence. Tho not sympathizing with his views of evolution, we pay our tribute to his noble nature and ability, and with thousands of others regret his early death.

Received from Rev. John Suycock, of Morden, four dollars for mission work in Africa. This was a collection taken in a union prayer-meeting in Morden; it has been forwarded to the Philafrican League, an interdenominational society, which labors for the temporal and spiritual emancipation of the Dark Continent.

Received \$2.85 additional from the Shickley (Neb.) Union Y. P. S. C. E. for the Armenian sufferers.

Rev. Prof. W. W. White, who, as it will be remembered, left Chicago to do a work of two years in Calcutta, writes very interesting and hopeful letters. He was in Cairo, Egypt, in November, where he held a series of meetings on prayer and Bible study. He held seventeen meetings at Assiout. He spoke in the native church on a Sunday morning to about 600. He says the spread of English in Egypt makes it easier to travel and hold communication than in France or Italy. He gives a noble tribute to Dr. Andrew Watson, who acted as his interpreter, and to the American Mission in Egypt. He says

these missionaries are helping to mold a great nation, and are directing mighty movements. Of the 61 native pastors, evangelists, etc., 40 were present at his meetings, having come from all quarters to attend the conference.

Dr. White also visited Jerusalem. He pleads for ten times the funds and the force now at the disposal of the United Presbyterian Church, which is at the head of the work in the Nile Valley.

He reached Calcutta at Christmas time, and found a wide door open before him. College students' conferences were arranged at Poona, Madras, Allahabad, and Lahore, at all of which he was to speak.

Prof. White says in his letter to the editor:

"The report has been widely circulated in India that Swami Vivekananda has made many hundred converts in America from Christianity to Hinduism, in illustration of this I enclose the leading editorial of the *Indian Mirror* of to-day.

"What have you to say of the likelihood of America abandoning Christianity, and adopting either Hinduism or Mohammedanism in its stead? Will you kindly reply to this question?" Prof. White desires to secure from a number of prominent men and women in America, for wide circulation in India, a symposium on *Hinduism and Mohammedanism in America*. Or to be more particular, *Swami Vivekananda in America*. He thinks great good would follow sending a good, strong ringing testimonial respecting the hold which Christianity has in America, and its prospects for the future, to India. He says, "Dr. John Henry Barrows, now lecturing in India, has spoken with no uncertain sound on this point." "India has reached a crisis. The idol worshipers are encouraging each other saying of their gods, 'The soldering is good,' and they fasten the idol with nails that it shall not be moved, (see Is. 41), but Hinduism is doomed so surely as Jehovah lives. Americans, of all people in the world, ought to thank day and night for their rich heritage."

In response to Dr. White's request, we can only say that we have seen no likelihood whatever of America's exchanging Christianity for either Hindu-

ism or Mahommedanism. The very idea is preposterous. The courtesies extended to representatives of various religions at the "World's Parliament" were utterly misunderstood, as we feared they would be. Politeness toward those who differ, and the according to them of a right to be heard, was construed to mean indifference toward their errors, if not sympathy with them. And Swami Vivekananda is simply a specimen of the elation and inflation of a weak man over the adulation of some silly people. If America ever gives up Christ, it will be for the devil, not Buddha or Bráhma or Confucius. It will be a lapse into utter apostacy, unbelief and infidelity.

Dr. Henry N. Cobb, secretary of the Board of Foreign Missions of the Reformed Church in America, writes that in the *MISSIONARY REVIEW* (March, page 224) is a statement made by Secretary Eugene Stock, which he questions. "Our secretary from 1802 to 1824, the Rev. Josiah Pratt, started in 1813 the first missionary magazine ever brought out. This was called *The Missionary Register*. "There are several missionary magazines," says Dr. Cobb, "in the small library of this Board which considerably antedate this.

"There lies before me, as I write, Vol. I. of *The Missionary Magazine* for 1796, a periodical monthly publication, intended as a repository of discussion and intelligence respecting the progress of the Gospel throughout the world. Edinburgh, 1796. Vol. III. contains a map of the world with the principal mission settlements on it.

"In 1800 the *New York Missionary Magazine and Repository of Religious Intelligence* was begun. It continued four years, and the four volumes are in the possession of the Board. They contain reports of then existing missionary societies, both American and European, with letters from Wm. Casey and others from different parts of the world.

"In 1806 the publication of *The Panoplist* was begun in Boston, Mass., 'conducted by an association of friends to the evangelical truth.' In 1809, the magazine underwent a change and was thence forward published as *The Panoplist and Missionary Magazine United*, 'conducted by an association of friends to evangelical truth, under the patronage of the Massachusetts,

Hampshire, Berkshire, Maine, and Rhode Island Missionary Societies,' until, in 1821, it came under the control of the American Board and has since become the well-known *Missionary Herald*.

"There are one or two others of which we have specimens only, which it is not necessary to describe further. These facts seemed necessary to the truth of history and will, doubtless, be welcome to Mr. Stock himself, as well as to you."

Rev Chas. E. Faithfull writes lovingly from Madrid, of his beloved and departed fellow worker, Mr. A. R. Fenn, whose death has been noticed in these pages—and pays a noble tribute to the church of about 100 members and the school of 400 children, as a most valuable evangelistic agency. He sends also a report of his first year's work as brother Fenn's successor.

Dr. H. H. Jessup writes from Helouan, Egypt—where he went on account of his health—that he had received great benefit, and was expecting (Feb. 7) to reach Beirut, to celebrate the 41st anniversary of his first arrival in Syria. He expresses his gratitude for the long life in the field, and he says his "faith in the work of foreign missions has always been strong, and is now stronger than ever, because he believes it to be God's work which knows no such word as *fail*. He adds:

"It is a great privilege to live long in the Christian ministry and every missionary who has lived more than forty years in the Master's service ought to be the most thankful of men.

Every young missionary ought to try to live as long as he can; to use the means for the preservation of his bodily and mental health; to look on the bright, heavenward side of everything; to live for Christ, as the noblest, purest, worthiest character in history, and the only Redeemer, and to be patient as God is patient, and hopeful as the promises of God.

I can not be too thankful to all the friends of my childhood and youth, who led me to love the missionary work, nor to my parents who prayed me into it. Blessed missionary work, which the angels could not do, and we poor frail men are bidden to undertake. After

forty-one years I can only say, I would like to live forty-one years more. But this I can hardly anticipate. The Lord grant us all in the foreign field a fresh baptism of the Holy Spirit, new love for souls, new zeal, stronger faith, clearer vision of Christ, brighter hope, and hearts full of tenderness and personal love for men.

There is much land yet to be possessed. Call for the Joshuas to come forward, for the forty years in the wilderness are bringing many a Moses of the Lord's host to the brow of Nebo. Our work will soon be done. The Lord's work will not be done until the triumph is assured."

Queen Victoria is immensely gratified at the responses which have been made, all over her vast empire, to her wishes that all gifts in honor to the sixtieth year of her reign should be in the form of assistance from her richer subjects toward the more indigent.

In 1870 the laws of Japan forbade a missionary to ask any native to accept Christianity, the penalty for any native who profest the name of Christ being death. And now the Church of Christ in Japan is soon to *begin missionary work in Formosa*. President Ibuka, of Tokio, and President Ogimi, of Steele College, Nagasaki, have been appointed to visit the field and report to the Mission Board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forward this new work.

The first of the lectures which Dr. J. H. Barrows went to India to deliver, was given before a large audience in the General Assembly's Institution, Cornwallis Square, Calcutta, on Dec. 24. Babu Protap Chander Mazoomdar presided and introduced the lecturer in a few graceful sentences, recalling the kindness he and other Orientals had received from Dr. Barrows when attending the Parliament of Religions in 1893. Dr. Barrows spoke of the universal fitness of Christianity as a religion and of its progress, concluding thus:

"But all the progress which the

nineteenth century has achieved appears to many Christians but a faint prophecy of Christian victories that await the twentieth. On the 23rd of June, 1891, Sir Samuel Baker and his party were sleeping on the dry bed of the Atbara, one of the tributaries of the Nile. In this dry river bed they had been traveling for days. On this night Sir Samuel Baker was awakened by a noise like distant thunder. Soon his native attendants rusht in upon him shouting in their terror: 'The river,' and with all speed they hastened to the parcht and sandy shore, and soon the torrent which had gathered its volume of waters among the snows of the mountains of Abyssinia, rusht by, and on the morning of the 24th of June, when the sun arose, the English traveler lookt out over a river fifteen hundred feet broad and fifteen to twenty feet in depth, rolling on in freshness and fertilizing power, and moistening the roots of ten thousand palm trees. So the waters of Christian civilization have been long accumulating on the highlands of Europe and America, and a mighty rushing river has suddenly descended on the thirsty African plains and over the tropic fields of India and the freshly opened provinces of the Celestial empire; and the roar of the incoming torrent is a new fulfilment of Ezekiel's vision of a sacred stream which shall go out into the East country and down into the desert, healing the waters of the bitter sea."

Book Reviews.

Descriptions of the need and progress of *frontier missions* in the United States have had very little place in the vast number of missionary books publisht in late years. The subject is of immense importance and thrilling interest, and we now welcome as a companion volume to Dr. Josiah Strong's stirring books, a valuable and unusually entertaining description of the work of reclaiming the Western frontier towns from the dominion of satan to the Kingdom of God. Rev. W. G. Puddefoot, the author, has been for many years engaged in work on the frontier, and is now well known as the field secretary of the Congregational Home Missionary Society and for his very happy faculty of thoroughly interesting an audience in the subject of his addresses. *The*

*Minute Man on the Frontier** contains much valuable information in regard to the character of both the land and the people of the new West, the products, and possibilities of the soil, and the physical, mental, and moral character and progress of the settlers. The illustrations are from photographs and add greatly to the interest and vividness of the description and narrative.

"The Hope of Israel" is the first number of the Jargon Monthly of Volume IV, issued by the "Hope of Israel Mission," Arno C. Gaebelein is the editor, 209 Madison street, New York City. The language in which it is printed is spoken by about seven millions of Jews. The contents are "scriptural expositions, reports of our work, news concerning Israel restoration, etc. The Lord has used this little paper not only in this country, but also in Eastern Europe, where "the Hope of Israel" is being distributed in hundreds of copies. The paper has only a few subscribers; it is published by the voluntary gifts of Israel's friends, and we hope it may soon enlarge its borders and many thousands of copies be printed and distributed. The same well-conducted missions publishing various small books and tracts in Hebrew and other languages spoken and read by the Jews. And we bespeak for the work the help of all true lovers of Israel.

The April number of the *Record of Christian Work*, which is the first to appear under the editorial management of Mr. William R. Moody, shows already an immense advance over former issues. Its prospectus promises still further improvement. The editor purposes to make it invaluable along lines of the theory and progress of Christian work and methods and results of Bible Study. Published monthly by Revell at 50 cents a year.

* Published by T. Y. Crowell & Co., Boston and New York. \$1.25.

The kindergarten has of late years filled an important place in education; its scope has been steadily widened and its methods perfected. The latest branch to be added to its curriculum is that of *Missions*. A. D. F. Randolph & Co. are publishing a Junior Missionary Extension Course by Stephen L. Mershon, entitled "*Kindergarten in Missions*."* These studies consist of twelve villages, the first of which to appear is an Indian village. This comprises 150 appropriate figures and objects, such as might be seen in the villages of an Indian tribe, printed in various colors on thick cardboard — wigwams, squaws, papooses, warriors, ponies, cowboys, United States soldiers, a fort, an Indian school, a missionary, etc. These are so arranged that they may be cut out and made to stand erect on a table. Accompanying each village is a printed description and other information. When the village is set up the effect may be made very realistic and will serve the purpose of emphasizing the story of missionary labor among the Indians. Full and complete directions accompany each set. This will be valuable to Sunday-school teachers, junior societies, missionary bands and the home circle.

The excellent article on *Foreign Hospitals and Dispensaries*, by Miss V. F. Penrose, which appeared in our Sept., 1896, issue, has been reprinted in leaflet form and is now to be had from the American Board in Boston, the Baptist Board in Philadelphia, the Congregation S. S. Publication Society in Chicago, the Presbyterian Board in New York and elsewhere. It is being widely distributed among the Student Volunteers and Medical Students.

The British Government has been asked to put a stop to the Mohammedan pilgrimages from India to Mecca. The pilgrims, it is feared, will spread the plague in Egypt and Arabia. It will

* Published at \$10.00 per set of 12, or \$1.00 each. A. D. F. Randolph & Co., New York.

not be easy to carry out this plan. The Moslems think they are going to heaven straight if death overtakes them on such a pilgrimage. If a few unbelievers can be killed by the plague, the Moslems will not mind.

French Ideas of Religious Freedom.

Protestants complain bitterly of the behavior of the Jesuits in Madagascar. Protestant missions are destroyed, and protestant converts of whom there are 400,000, are forced to attend Catholic services. The French protestants are now collecting funds for the protection of Protestant missions.

There is a strange inconsistency between the proclamation of religious freedom made by French officials, and the actual experience of Protestant Christians, as the following remarkable incident shows:

On Sunday (Dec. 27th), while the Protestant congregation at Ambohimambold, about 6 or 8 miles east of Antananarivo, were engaged in their ordinary service, the Roman Catholic Bishop suddenly appeared at the door of the church. He held up his hands and asked for silence, as he had very important business to communicate. He then went into the pulpit, and said he had been sent for to conduct a Catholic service, and was surprised to find any Protestants in the building. The Protestants present said they were all loyal subjects of France, and they believed that as such they had full liberty to conduct a Protestant service in their own church. The Bishop then appealed to the native governor, who stated, that by order of the government the building was to be handed over to the Roman Catholics. The Protestants replied, that if this was the decision of their rulers, they would offer no further opposition, and then left the building. On the following Tuesday, two French officers and some soldiers went to Ambohimambold, and fully confirmed what had been done on the Sunday. About a dozen buildings in this same district have been taken from the Protestants and given to the Roman Catholics.

Another heavy blow has been dealt to the cause of Protestant missions by the seizure of the large Mission Hospital. This has been taken from us by the authorities; and for buildings that

cost some \$30,000 or \$35,000, not a penny of compensation is offered!

Mr. John R. Mott, the College Secretary of the Intercollegiate Young Men's Christian Association, after visiting and holding conferences with the Y. M. C. A.'s of Ceylon, wrote as follows:—

Colombo, the capital of Ceylon, is a city of great commercial importance. It is the half-way station between the West and the far East, as well as along the pathway of the most important line of approach to the Southern hemisphere. It is more nearly at the crossroads of the nations than any other port in the world. Every year tens of thousands of travelers from all parts of the earth stream through this city.

Ceylon has a population of a little over 3,000,000. Christianity and education have made greater progress here than in any other country in the East. About one-tenth of the people, including Roman Catholics, are Christians. The same proportion would give India 30,000,000 instead of 2,284,000. In Ceylon ten per cent. of the children of school-going age are being educated. In India less than one per cent. This gives Ceylon a position of leadership greater than her size and population would cause us to expect. In all parts of India I found Tamil teachers who were born and educated in Ceylon. I was informed that Sinhalese and Tamil lawyers are also numerous in India. Ceylon is destined to continue to exert a special influence on India, owing to its geographical proximity, its racial ties, its educational advancement, and the further fact that the two countries are under a common flag. A strong spiritual work in Ceylon must necessarily prove a blessing to India. Moreover its influence will extend beyond the Indian Empire. As we have seen, Ceylon is the center of the eastern world. More than that, it is the sacred home of Buddhism. Therefore the work of Christ here will exert a special influence on Siam, the Straits and even China. At different times in the centuries that are past, multitudes of Buddhist missionaries have gone forth from this little island to propagate their faith throughout the vast continent of Asia. To-day in Ceylon there are 10,000 Buddhist priests. Should we not work and pray that the student Christian movement in Ceylon may in the present and coming generations raise up and send forth multitudes of volunteers to be witnesses to Christ unto the uttermost parts of the far East?

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

MOHAMMEDANISM.

The Rev. J. R. Bacon, writing in *The Chronicle* in commendation of the Rev. E. Sell's book, "The Faith of Islam," remarks: "We are not wishing to undervalue the work of Islam in its early history in Arabia. Mohammed found Arabia divided by tribal dissensions and without unity of faith strong enough to support a national life. Both Judaism and Christianity had come into direct contact with Arabian life, but neither in the form presented possessed vitality enough to form and direct it. Mohammed founded a system which gave Arabia national unity, and which awakened in the Arabian mind a passionate impulse to compel the new Arabian world into its own mold. So far his system was a success. But the very feature which made Islam a success in the seventh century—its purely local color and form—is the very feature which now makes Islam a cruel and enslaving force, whenever it comes into contact with progressive thought and social organization. Islam is immobile and absolutely inadapted to the needs of the nineteenth century, however well it may have met the needs of the uncultured Arabic in the seventh.

"To take up one subject only—the Koran—Mohammed was so far above his companions in insight that he was able to establish a claim to actual direct revelation. The Koran was communicated to him by revelation through the agency of the angel Gabriel. The possibility of a human element in the composition of the Koran was thus disposed of at once and forever. 'The whole Koran,' to quote from Mr. Sell's book, 'is said to have descended to the covert of the seven heavens, whence it was

brought piecemeal to Mohammed, as occasion required. The Koran was sent from heaven in the Arab tongue, says Abu Khaldre.' It will be seen that the only attitude possible to the Mohammedan in regard to the Koran is one of absolute, unquestioning acceptance. All human influence in its composition is denied absolutely, both in regard to matter or form; there is, consequently, no possibility of error in regard to even the smallest particular. Not only is the Koran absolute truth of universal application, it is now beyond the reach of any comment whatever. To quote again: 'So sacred is the text supposed to be that only the companions of the Prophet are deemed worthy of being commentators on it.' Thus is the immobility of Islam rendered absolute. A few men living in the seventh century amongst a people but just emerging from a low depth of Polytheism and tribal life, are constituted the fount of authority for all the needs of all future ages. This is, of necessity, the logical outcome of the claim that the Koran alone, of all books, was "communicated" to a prophet by an audible voice.'

"Attempts have been made at various periods in the history of Mohammedan thought to break this chain which binds it to the imperfect thought of their early life. Within the first century of Islam men had arisen who questioned the teaching of the divines in regard to the authority and interpretation of the Koran. 'During the year 198-232 A. H. these rationalist interpreters were in high favor at Bagdad.' They arose out of the culture which, for a while, took hold of the Mohammedan mind under the developing influence of the wealth and prosperity of the Khalifs of Bagdad. They were inspired by no high motives, and their efforts were divorced from all moral purpose. The orthodox school at length proved too

powerful for them. To use Mr. Sell's words: 'This culture was in spite of, not on account of, the influence of orthodox Islam,' and perisht, with all its possibilities of reform, in the nature of Islam, giving us a proof of the absolute inadaptability of Islam to the changing needs of progressive human life.

"A movement similar to this one in the earlier ages of Islam is now taking place amongst the Mohammedans in British India. It is another expression of the same spirit of revolt against the immobility of Islam. That was the outcome of intellectual culture disassociated from moral impulse. The modern movement is the direct result of the impact of Christianized moral, social and political life upon the Mohammedan rule under the conditions of free thought obtainable in British India. The most enlightened and subtle of our Mohammedan fellow-subjects in India are the supporters of this new movement. The object of their activity is reform of the common law." It is to be feared, however, that it will fail like the former. Should it succeed, the result would be a new religion, essentially divergent from Mohammed's Islam.

MADAGASCAR.

M. Escande writes, in the *Journal des Missions* for February, 1897: "O, these Jesuits! What infernal ability they have to draw advantage even from that which, it should seem, ought to turn against them! There lately appeared a proclamation of the government forbidding the missionaries, wherever they may be, to meddle in politics. Now in the Malagasy language the word "missionary" is always employed to designate the English pastors of the London Society and the Quakers. The Jesuits are known only as 'fathers;' so that they have a fine chance to repeat everywhere that the English missionaries alone were intended in the proclamation, that they were known to be occupied with politics, and that measures would be taken against them on the first occasion.

"The result was not slow in coming. In many districts people no longer dare to speak to the English missionaries, nor enter their houses. Nay, their very domestics leave them, because they no longer feel themselves secure under their roof!

"How sadly humiliating for us, the French, to reflect that France is represented in Madagascar by such men! When we see the mass of intimidation and coercion of which they avail themselves to extend their propaganda; when we hear them threatening chains, and see them even bring about the condemnation of native governors as rebels, simply because they have not been willing to turn Catholic or favor their ferocious proselytism; when we see them falsely accuse the Protestant evangelists and teachers, in order to have them thrown into prison, in the hope of thus being able to lay hands on their churches and schools, we are obliged to allow that the worst enemies of France in this country are not the Fahavalos, terrible as they are, but the Jesuits."

MISCELLANEOUS.

—A very respectable jest-book might be made up of the blunders of people about missions and missionaries. Some of them are benevolent and ignorant, more are malevolent and ignorant. Of the former was that of a German trading company, whose officers, very cordially granting some requests of the Moravian brethren for certain business facilities, innocently asked whether the Moravian Church had ever had anything to do with missions before! Hardly so certainly benevolent was the blunder of a German colonial authority, who reproached the German Protestants with doing so little for missions. He took the receipts of the smallest of the eight societies, and published them as the sum total! This is alluded to by F. M. Zahn, in the *A. M. Z.*

—The eminent scholar and historian, Dr. Creighton, late Bishop of Peterborough, now Bishop of London, in a recent address, quoted in part in the

Church Missionary Gleaner, gives, without having it at all in mind, an effective answer to the great Roman Catholic naturalist Mr. George Mivart's strange assertion, that every appeal to the original form of the Church savors of heresy. Undoubtedly the endeavor after a mechanical reproduction of the original Church savors, if not of heresy, yet of narrowness and unintelligence. "When two men do the same thing, it is not the same." Different generations, if they should insist on precisely the same forms of worship, or policy, or even precisely the same human formulas of doctrine, might become the more widely alienated in proportion to their outward similarity. Yet surely there is such a thing as a moon, and a deflection from it, Mr. Mivart, as a naturalist, would be the first to admonish us that there may be degradation, as well as elevation, of a type. And surely, when the realization of that type is committed to human will and intelligence, the dangers as well as the possibilities are vastly increased. How can these dangers be better escaped than by a frequent visitation from the great Norm? What exposes to corruption more surely than a hearty determination to maintain that every doctrinal, ritual, and disciplinary form which pleases a particular age of the Church is a healthy development merely because it pleases it? Bishop Creighton's words, which, it will be observed, are not in the least controversial, appear to contain alike the true principle of a sound development and of rectification from an unhealthy one.

"We see in most nations of the earth—in all non-Christian nations I would be bold enough to say—that there were once two principles, spiritual principles, principles that sprung up in the minds of great men in the past; but we see that they have been enslaved by the life that went on around them. We see that they have become arid and lost their power, that instead of animating the life of those who profess them, they are simply

the almost inanimate banks which control that life and enslave it. We find everywhere that, if there are principles at the bottom of other religious systems than Christianity, those principles have been enslaved and rendered useless—have been robbed of their power of giving vital impulse to the life of those who profess them. And the history of Christianity stands out in contrast with the history of every other religion. It stands out in contrast, because Christianity alone rests upon principles which are not capable of being enslaved by man's device. It is true that Christianity shows many times at which its great spiritual principles were enslaved by being turned into arbitrary systems; but the power of Christianity lies, and always has lain, in its force for breaking shackles, in its capacity for renewing its youth, in its desperate instinct to go back to its great spiritual principles, in the fact that in the person of the Lord Jesus Christ there remains a power which can not be bent by human perversity, or destroyed by human frailty, or lost amongst men's indifference. And so I would venture to put before you, as simply a fact which may be proved, which is writ large on all philosophies and on all history, the fact that Christianity stands in a unique position as being the only religion which can claim, and warrant its claim, to be the universal religion.

"Through the ages God's purposes have been made increasingly manifest. Now that we know what mankind is, now that we know all that can be said, now that we see the whole problem of the future of our race before us, with clearer eyes than man ever saw it in the times gone past, we have a deeper sense of what is our duty and of the means by which that duty has to be performed, and therefore it is that we are bound to have a growing interest in missions—an interest not in their great and brilliant successes, but in their slow and gradual growth. We are invigorated by the knowledge of the way in which God has worked in the past."

English Notes.

BY REV. JAMES DOUGLAS, M.A.

CHURCH MISSIONARY SOCIETY.

Indian Famine.—C. M. S. Relief Fund. The specter of famine in the populous Indian Empire can never be safely assumed to be remote, and now in the beginning of the year 1897 the scarcity caused by the failure of the late summer rains of 1896, has wrought great distress among the people. The government is not so entirely at a loss as in 1877, for owing to the increase of mileage in the railways of the peninsula, food can be conveyed to the starving multitudes much more quickly than heretofore. In spite of this fact, the general position is of universal distress, and to alleviate, in some measure, the suffering and want of the people, the society have started their relief fund. The society's fund, it is needless to say, is in no sense a competitor or a rival of the public fund. A certain number of the C. M. S. missionaries are pursuing their labors among many of the suffering and dying, and they are simply unable, even if they wisht to, to stand aside as unconcerned spectators of the awful scenes around them. The many feeble and diseased among the men, also the helpless women and little children, who cannot be employed in government works, naturally appeal to the missionaries, and a small sum placed opportunely in their hands may go sursprisingly far in affording relief and saving from death.

The Rev. C. H. Gill, from Jabalpur, writes: "It is not because there has been no famine here that I have not written to you about it. Famine has been with us since last February; but my hands have been too full dealing with it, in addition to all our other work; and I have been largely occupied in obtaining help from the Europeans in this large station, and applying it to the starving poor. Now, however, as things are getting worse, and as the public at home need to be informed as

to the true state of affairs out here, I must no longer delay to write. . . . Now I must tell you something of what we have been trying to do to save life. As far back as last March I opened a 'children's kitchen' at Murwara, our out-station, and ever since then about 130 little children have been fed every day. I think it would be difficult to exaggerate either by writing or painting the awful condition into which some of these poor little waifs have fallen before they began to be fed by us.

"The mortality among these little ones is terrible, many of them being in so wasted a condition that they can never rally, and what little life they have soon flickers out."

The Claims of Uganda.—Rev. J. S. Pratt writes most encouragingly of the work done in this part of Africa, urging at the same time that at the present time this continent is unique in its need and its respectability of the Gospel. He calls for help in this sphere of action, and this help he states to be needed at once.

Lower Zambesi Mission.—A most interesting and promising field of labor is being entered on very shortly by Mr. and Mrs. W. G. Anderson in the above-mentioned place. For four years Mr. Anderson has labored in Africa, three out of that time in the territory he desires to adopt as his future sphere. During that time he has acquired the "Sena" language, and has translated portions of scripture, now in course of publication by the British and Foreign Bible Society, and in addition to this has compiled a grammar and dictionary preparing for issue by the Society for Promoting Christian Knowledge.

The district of the Lower Zambesi and its tributaries comprises about 400 miles of waterway with populous villages every few miles, and this whole tract of country is, from a missionary point of view, unoccupied. The needs are:

1. A sufficient sum—about £250 per annum—to support Mr. and Mrs. Anderson and a coworker.

2. A further sum of about £100 to provide a boat suitable for evangelizing the villages, or if possible the sum of £800 to provide a house-boat to serve as a home for the workers instead of on land.

"It should be stated that the mission will be conducted on strictly evangelical and unsectarian lines. In the raising of necessary funds the committee and the workers look to the Lord, and to the Lord alone; their part being to furnish information as to the needs and progress of the work.

"It is very desirable that Mr. and Mrs. Anderson should return in April next; it is therefore essential that prompt aid be rendered in order to make it possible for them to do so."

China Inland Mission.—A large assembly gathered in Exeter Hall on the evening of January 27th in order to bid farewell to five friends, who in response to their Master's call, "Get thee out of thy country and from thy kindred and from thy father's house into a land which I will show thee," obeyed and gave their lives to serve in China. The two gentlemen of the party, Mr. Whitfield Guinness and Mr. Hyslop, leave England on February 11th, and the others follow early in March. May the Lord abundantly bless them in their labor of love for Him in the far East.

THE LONDON MISSIONARY SOCIETY.

Is Christianity Making Way Among Educated Hindus?—This is a question which just now occupies the minds of many workers. Christianity in its usual acceptation is *not* making way, but happily the Hindu is able to discern between Christianity as a *name*, and the Lord Jesus Christ as a *Savior* and *Lord*, and many among the most highly educated have trusted in Jesus for salvation even after they had had their minds poisoned by having read much of the literature—so called Christian—which has been sent out from this country.

The education of the Hindu often is a great stumbling block to the work,

for in many instances it has been misdirected.

The Directors at their last meeting took leave of six out-going missionaries, who were respectively going to Calcutta, Mongolia, Central China and Shanghai. The missionaries each spoke briefly and were then commended in special prayer.

Regions Beyond.—Mr. and Mrs. Howard Taylor in writing to the friends at home, tell of the manifold blessings showered upon them in their work, and the way in which the native converts in China—T'ai-Kang City—are being used. Mrs. Taylor writes: "It has been very wonderful to us during these months to see how the Lord can use, and has been using, our dear native fellow-workers. Some of them have been mightily empowered by the Holy Ghost, and in our absence, as well as when we have been at hand, they have been really wonderfully used of God."

Mrs. Taylor goes on to tell some of the wonders of the power of the Gospel. In one place eight women have confessed their faith in Christ who a week before had never heard His name.

Poona.—Dr. Grattan Guinness has been successfully carrying on a mission in this part some time, and finds the work among these educated Hindus very interesting and encouraging.

The Kongo Balalo Mission.—This branch of service has sustained a loss in the death of Mr. Aitken, who only left this country in August last. He, with other brethren, was on his way up the Kongo from Stanley Pool, where he was attacked by fever of a more fierce nature than is usual, even in that district. One of the other workers was ill too, but he recovered, whereas Mr. Aitken past away unconsciously on Wednesday, October 14th. On the evening of the same day he was laid at rest in the little cemetery on the hill above Bolobo, all gathering around to witness the last duties being performed for one whom all had loved.

THE KINGDOM.

—The recent conference of officers of foreign Boards took steps providing for a World's Ecumenical Conference to be held in New York City in the year 1900. A committee, which has had preliminary correspondence on this project, has received most cordial and helpful replies from a large number of missionary organizations in England and Europe. At a similar general conference held in London, in 1888, 139 different societies were represented. Over 1500 delegates were in attendance.

—One-third of those who speak European languages speak English; one-seventh speak German; one-eighth speak French, and their number is not increasing. There are 6 great English speaking nations in sight, if the colonies in South Africa, India, Australasia, and Canada shall develop. With an alliance among such nations for liberty and evangelical piety, the world will be enriched.

—Logically, evangelism always precedes education; historically, it must often follow. . . . If we can not begin where we would, we must begin where we can. The proper starting point is the point of opportunity.—*Rev. E. A. Lawrence.*

—In the strong appeals which are going out for special contributions to save home and foreign missions from crushing debts, should not more emphasis be put on faith in the good hand of our God? Our efforts may degenerate into confidence in the arm of flesh. Dependence upon human expedients and alliances almost ruined Hezekiah of old in presence of Sennacherib. While using the proper means at command would it not be the wisest thing to go first into the house of the Lord and Hezekiah-like lay the whole matter before God in agonizing prayer?—*North and West.*

—It was a happy idea of Mr. Ling, the Chinese presiding officer at the Christian Endeavor Convention held

in Foochow, in November last, in directing the contribution boxes to be past a second time, "in order to accommodate those who, on second thought, find that they had not been as generous as they now wish to be."

—When Bishop Selwyn asked Sir John Patterson for "Coley," his son, then a student at Eton, who afterward became bishop of Melanesia, the father cried in anguish: "I can't let him go." But as he realized the call of God, he exclaimed: "God forbid that I should stop him." So he finally consented, saying: "Mind, I give him wholly, not with any thought of seeing him again. I will not have him thinking that he must come home again to see me." They never met again on earth.

—A corporation with somewhat of a soul has been discovered. The Chicago Burlington and Quincy railroad refused to make special rates to the Nevada prize fight, because it is an unlawful event which should not be encouraged.

—The Misses Leitch, those indefatigable Ceylon missionaries, have sent out a printed communication in which they throw large responsibility upon missionary pens. They claim that every missionary ought to send letters home which would be an active force in sustaining missions. "Quarterly letters," "manifolded letters," "letters to a hundred friends" are among the methods they advocate. Say they: "If a business firm in this country had an agent abroad who said that he could not find time to write about his work, and whose pet phrase was, 'Shall I do the work, or write about it,' how long would it be before such an agent would be recalled? The China Inland Mission requires its missionaries to keep a diary, using a carbon paper to make a duplicate of each day's entry. At the end of each month these duplicate sheets are torn out and sent home to the society."

—Bishop Vincent has found in Brazil the results of the "self-supporting"

mission work which Bishop Taylor began there sixteen years ago. It is a story of pitiful failure. He says: Between 1880 and 1893 twenty-five different persons came to Brazil under these auspices. To-day 4 of them remain. One "became engrossed in business;" another was soon "engaged to be married to an explorer;" another became "discouraged by ill health and difficulties in the work;" another, "disliking the administration of the school, went to work on his own account." In one case the "furnishings of the school were sold to pay the accumulated debt." And "none of the teachers were connected with the schools long enough to become acquainted with the Portuguese language." The 4 who remain, while admired for their courage and devotion, are pitied for their sufferings and for the apparent waste of their lives.

—In 1818, or 80 years ago, there were all told 357 missionaries abroad, of whom 194 were in America (West Indies), 102 in Asia, and 61 in Africa. Almost one-half were Moravians, 71 were under the care of the London Society, 48 that of the Wesleyan Methodists, 18 of the Church of England Society, and 13 of the American Board. Now, the last named society alone has 555 in the foreign fields, 358 of them women.

—Says Dr. Valentine, an eminent English missionary: When about to finish my medical course, I offered my services to the church to which I belonged, to be sent as a medical missionary to India. A dear old gentleman of the mission board, who had himself been a missionary in India, rose in his place and said, that he thought it was quite unnecessary to send out a medical man in connection with their newly-formed mission, as the Government of India had made ample provision for the wants of the community. For many months we had to wait an answer to the question whether there was room for one more medical man in their district. At last the answer "yes" arrived, and so I was sent out, and on arriving, found that

Government had provided 7 medical men for about 11,000,000 of people. Thirty-nine years ago there were about 7 medical missionaries, all told, in India. Now there are 140, of whom 64 are women.

—Bishop Fowler makes bold to affirm: "It cost less than \$1,200,000 to Christianize the Sandwich Islands. We now have from \$5,000,000 to \$8,000,000 of commerce, making in net profit annually about as much as the entire cost of Christianizing them. From the South Sea Islands England annually receives 10 pounds for every pound she spends there. From Micronesia the United States receives annually more than \$40 for each dollar spent on missions there. An immigrant is valued in Washington at \$800. Each missionary in the South Sea Islands is worth to England \$10,000 each year. It costs the United States to support the heathen Dakotas an average of \$120 each per year, while it costs to care for the Christian Dakotas less than \$7.80 each per year."

—Mr. Colton, the chart maker, says there is scarcely an exploration in any land that does not acknowledge its indebtedness to missionaries. Carl Ritter, the celebrated geographer, says he could not have written his great work but for the material furnished by missionaries."

—The children of Mrs. Stowe object to the proposal to erect a statue of their mother. Her son, Rev. Charles E. Stowe, says on the subject: "If anything is to be done, why could not money be raised to found a Harriet Beecher Stowe scholarship at Hampton, Fisk, or Tuskegee? Such a memorial would, I know, be in keeping with my mother's taste, and far more useful to man and honoring to God than some brazen monstrosity scowling the unfortunate beholder out of countenance from its ugly granite pedestal. The ordinary bronze statue ought to be regarded as a terrible penalty to be inflicted only on great offenders."

YOUNG PEOPLE.

—Forty prominent speakers have already accepted invitations to address the British National Christian Endeavor convention at Liverpool, June 5-8.

—The Junior Epworth League of Christian Endeavor of Vancouver supports a native teacher in Japan, at an expense of \$50 a year.

—An active missionary committee in a society in Toronto, Ont., has started a missionary library, has conducted a study of China lasting for three months and closing with an examination, and issues a miniature missionary weekly, each number containing a question on missionary topics, the answers to be called for at the next meeting of the society. Some special subject for prayer connected with the missionary work is suggested for each day of the week, and in each prayer meeting the topic is considered by some one with special reference to missions.

—The Rev. Soo Hoo Nam Art writes in the *Pacific Christian Endeavor*: We have a flourishing Chinese society connected with our Presbyterian mission in San Francisco. It has about 25 active and 30 associate members. We have also Chinese societies in Oakland, Alameda, Santa Barbara, and Los Angeles, making 5 in all. These are conducted entirely by our Chinese brethren.

—The Presbyterian Endeavorers of Arkport, N. Y., originated an admirable missionary social. Printed cards were prepared bearing the following legend:

Some can go. Most can give. All can pray.
Y. P. S. C. E.

What are you doing for missions?

On the back were written quotations from eminent missionaries, such as: "Where Christ leads and directs, I cheerfully go. I only desire what he approves, and to do what he requires, for the remainder of my life."—*James Calvert, Missionary to Fiji.*

These cards were passed around,

called for by number, and read. After many of them, short sketches were given of the lives of the missionaries from whom the quotations were taken.

—*M. W., in The Golden Rule.*

—The Society of the Presbyterian Church of Perry, N. Y., has recently adopted systematic giving, the active members pledging 2 cents a week or more, to be given at each monthly consecration meeting. The November offering was between \$5 and \$6 and the society hopes to raise at least \$50 for missions the coming year.

—There is a noteworthy society in the Euclid Avenue Baptist Church of Cleveland. Its recent report of a year's work, showed more than \$500 given for missions, more than 5,000 books and periodicals distributed, visits 700 made, cottage prayer meetings held, an ice-water fountain maintained on a city street, and 2 members sent abroad as missionaries, "Attempt great things for God, expect great things from God," is the society's motto.

—Three "missionary pigs" are being reared by an Atkins, Ark., Endeavor society. The proceeds of their sale will be devoted to missions.

AMERICA.

United States.—Satan appears to be trembling out in the Buckeye State. For the following appeared in the *Wine and Spirit News*, official organ of the Ohio State Liquor League, February 24, 1897: "You are scarcely aware of the activity of the Anti-saloon League. It is but a little over three years old, and yet in that brief time it has accomplished more than any other organization ever formed in a similar time. The first year it held 2,000 meetings, the second year it held 6,000 meetings, and the third 12,000 meetings were held in the State of Ohio. In all, the officers and members of this League have slandered your business and my business in the presence of 300,000 people in the three years, or at the rate of 100,000 every year. The highest number

of saloons in this State at one time was over 13,000; now the total number has been reduced to less than 9,000. The Anti-saloon League has reduced the number within the last year and a half, 1,500. In the same length of time they championed a bill in the Legislature that would have made 60 counties of this State vote 'dry' at the very first election, which would have been this spring. And what is more amazing still, they actually secured 50 votes in favor of its passage. Two years have gone by, and we are face to face with the same issue again. The same enemy is again in the field better equipped, with more men and more supplies than he was when the Haskell Bill was defeated in the last General Assembly by the narrow margin of 7 votes. Our duty, therefore, as business men, engaged in the liquor-traffic in this State, ought to be plain. We must fight fire with fire."

—The sixth annual session of the Tuskegee Negro Conference had a large attendance not only of farmers, mechanics and others, but of representatives of different institutions and prominent educators. The reports presented showed considerable advance in the purchase of houses and farm lands. The platform urges (1) increased attendance to improved methods of farming, fruit, stock and poultry raising; (2) greater economy in living; (3) better preparation to meet competition by skilled labor; (4) increased attention to schools; (5) advises that the full force of community sentiment be cast against immorality; (6) recognizes the mutual interdependence of the white and black races and pledges all to do their utmost to remove the obstacles to mutual progress; (7) advises the organizing of Negro conferences throughout the South, in view of the steady gain noticeable in every department.

—Since March 1, 1896, the following advances have been made by the Salvation Army along lines of social work in the United States, or there have been

added: 7 shelters for men, 1 shelter for women, 2 rescue homes, 3 prison-gate homes, 1 slum post, 1 hospital, 1 basket factory, 3 farm colonies.

—Miss Serena Rhinelander, of New York, has made a tentative gift of a new mission home, to be known as St. Christopher house, which is nearly completed. It is at the western end of a plot of ground comprising 14 city lots on East Eighty-eight St. At the Eastern end is the Rhinelander Industrial School. The conditions stated to govern this donation are that within three years the mission shall accomplish enough good in the neighborhood to satisfy the donor. If at the expiration of that time Miss Rhinelander is pleased, she will extend the probation to five years. If then everything goes well she will deed over the entire property to St. James' Protestant Episcopal Church for St. Christopher's House. The estimated value of the gift is about \$300,000.

—The *Sailor's Magazine* for March has a most interesting account of the Genoa Harbor Mission, written by Rev. Donald Miller, who started that work as far back as 1869. A sailor's rest has been built, and a steam launch is now owned and in use. The annual cost of this mission is about \$2,700, of which the sailors contribute about \$800.

—The Tsimshean Mission on Annette Island, Alaska, William Duncan's notable achievement, dedicated a beautiful church January 3, with 800 in the congregation. Offerings were made to the amount of \$140. The people performed the building work. A fine choir of 30 members, a brass band of 40, and a reed band, supply music for New Metlakatla.

Spanish America.—Dr. E. S. Camacho, for many years a Roman Catholic bishop of Tamaulipas, distinguished for his ability, fidelity and purity of life, has recently, from deep Christian convictions, protested against the idolatry taught and practised in the Roman

Catholic church in Mexico, and has publicly withdrawn from its communion.

—Mr. Eaton, of Chihuahua, reports an incident which illustrates strikingly the changed attitude of the people in that city in reference to evangelical work. He had recently been invited to officiate at a wedding ceremony, the bride being a relative of families prominent for their wealth and official position, and still Roman Catholic. At this wedding these relatives were present in large numbers, witnessing for the first time a Protestant marriage ceremony. Mr. Eaton reports that he could not have been treated by those who were present with greater courtesy had he been the bishop himself. When he first reached Chihuahua, a notice was posted upon the cathedral door, warning men not to rent rooms to him, nor sell furniture, food, or drink; and not to attend the services of the Protestants under pain of excommunication. No Spanish teacher could be secured for five months.

—The *Moravian Messenger* gives the following item of news respecting the Moravian mission on the Mosquito Coast in Central America: "A cloud looms over our Nicaraguan work, and the present government seems determined to squeeze our mission out of Bluefields. It has levied a rate of \$53 a month on our people for town-lighting purposes, has fined one of our missionaries \$20 for not keeping the church premises in proper order. Roman Catholic priests have come to the capital, and are working hard to try and bring the natives to their way of thinking."

—The last six months have witnessed a remarkable change in Ecuador. For more than three hundred years, since the invasion and conquest by Pizarro and his Spaniards, Ecuador has been under almost exclusive priestly rule. The only religion tolerated has been the Roman Catholic. The dominant political party—the conservative

—was simply the clerical party. But a curious incident of the late war between China and Japan led to a revolution against this clerical party, and last summer this revolution was successful. The leader of the liberal or revolutionary party, General Alfaro, was chosen president. He is in favor of religious liberty, the constitution has been revised, and the first Protestant missionaries have been permitted to enter the country. Almost simultaneously with this revolution, a body of Christians in Kansas, known as the Gospel Union, sent out 4 missionaries to Ecuador. They have been cordially received by President Alfaro and have begun work under favorable auspices.

EUROPE.

Great Britain.—These figures, taken from reports compiled in 1896, will give some idea of the scope of the work of the Salvation Army:

Number of rescue homes	74
Number of homes for children	10
Number of food depots and shelters ..	79
Number of farm colonies	10
Number of factories and workshops ..	44
Number of employment bureaus	32
Number of heathen races reached	19
Number of languages used	28
Number of Army corps	5,469
Number of weekly papers	42
Weekly circulation about	1,000,000

—The Bible Lands Mission Aid Society has rendered most efficient help in many mission stations of the American Board. It has recently reported that, through a special fund for relief work, it has forwarded no less than \$34,000 for help at mission stations in Asia Minor.

—Since the China Inland Mission was formed in 1865 over \$2,000,000 have been received in answer to prayer, and without solicitation. In China, where the work first began, only 2 of the inland provinces were in any sense open; now, largely through its service, only 2 are in any sense closed. In addition, some 260 stations and out-stations have been established; and there are 342 native helpers working

together with nearly 700 missionaries. There are in connection with mission churches about 5,000 persons. Over 8,000 persons have been baptized, and Mr. Taylor has recently estimated that between 15,000 and 20,000 men and women have been brought to the Lord through the instrumentality of the mission workers.

—Nearly 300 women last year were turned away from the Industrial Farm Home for women inebriates founded by the British Women's Temperance Association at Duxhurst. In the February number of the *White Ribbon Signal* Lady Henry Somerset gives an account of a recent visit to the farm Colony, which has attracted the earliest attention of those in authority as a probably successful solution of the problem of dealing with inebriate women. The scheme differs from all others in being on the village plan, consisting of a model village of 6 cottages clustering around a large house, on a farm of 180 acres among the hills of Surrey. Each cottage is presided over by a nurse-matron from the Church Army, and everything of an institutional character is carefully excluded. Every patient is kept one year, and every means that love and ingenuity can devise to build up the physical, mental, and spiritual health is used to cure them of the deadly disease of alcoholism.

—The S. P. G. sent out 30 missionaries in 1896, of whom 11 were clergymen. Of the number 10 were sent to Africa—viz., 2 each to St. John's and Zululand, and 1 each to Capetown, Grahamstown, Bloemfontein, Mashonaland, Lebombo, and St. Helena; to Asia, 10—viz., 2 each to Chhota Nagpur and Korea, and 1 each to Calcutta, Madras, Bombay, Lahore, Colombo, and Borneo; 4 went to America and the West Indies, 2 to Australia, 1 to Madagascar, and the others to the Pacific and Cape de Verde Islands.

—The Presbyterian Church of England is asking the children of its schools to support entirely its mission

work in Formosa. The work consists of 42 stations, 2 hospitals, a college, and a number of schools under the management of 8 missionaries. The children's mission field requires about £3,000 a year to maintain its different agencies. —*Monthly Messenger*.

The Continent.—The "liberal" radicals in the French Parliament are urging the government to expel all Protestant missionaries from Madagascar. They do not say a word against the Jesuit missionaries on the island.

—The Paris Missionary society is sending out 5 or 6 missionaries to Madagascar in the Spring. These French Protestants will cooperate with L. M. S. missionaries, and will, we trust, be able to rescue the Malagasy from the coercion to which they are subjected.

—M. Lauga, brought back with him to France 8 Malagasy teachers, who wish to study the French language and methods of education. Four of them have been placed at Montpellier and the other 4 have entered the Maison des Missions at Paris.—*Journal des Missions Evangeliques*.

—A wealthy woman of Paris has presented a large house handsomely furnished and valued at \$130,000 to the Y. W. C. A. of that city. She has also paid off the last remnant of the Y. M. C. A. debt, amounting to \$3,000.

—The German "Woman's Society for the Education of Women in the East" was founded at Berlin in 1842, and has now been sending out missionary teachers for fifty-four years. Tho it was the first society of its kind, it is little understood and ill supported in Germany. It has now 6 women working in connection with the C. M. S. in India, 6 with other societies in India, and 1 with the Rhenish Mission in Sumatra. A friend of the society has lately presented it with a training home for missionary sisters in Berlin.—*Allgemeine Missionszeitschrift*.

—Be it known that the Orthodox Church of Russia is the wealthiest

in the world. As evidence of this, it is stated "that it could easily pay the national debt of the empire, amounting to about £200,000,000, or nearly \$1,000,000,000, and yet not be impoverished." This seems almost incredible, but it must be remembered that it has some very lucrative sources of revenue. One of the most profitable is the sale of candles. Being "consecrated candles," there is an enormous demand for them during the Easter season.

ASIA.

Islam.—Asiatic Turkey is a Moham-medan country. Out of its 18,000,000 inhabitants, barely one-fifth belong to the various Christian communions, not more than 1,500,000 of these being Armenians. Darmesteter, writing of the Afghans, accurately characterized the religion professed by Afghan and Turk alike as teaching "no charity, no self-control, no self-improvement, and best qualified in the damnation of alien creeds." Naturally there are exceptions to this sweeping generalization. But on the whole, the feeble minority known as the followers of "the Nazarene" have long represented in Asiatic Turkey the only forces which urge the Moslem population to charity, to self-control, and even to self-improvement.

—There are no fewer than 8 cities in Turkey in each one of which more persons were killed by the massacres than fell on the Union side in the terrible 7 days' battle of the Wilderness. In the fiercest battle of our Civil War, that of Gettysburg, 3,070 fell on the Union side. *Twice* that number were killed in the 2 massacres at Oorfa. During our entire Civil War 110,070 Union soldiers were slain in battle. During the last two and a half years not far from that number have been killed by the Turks, with accompaniments of the most inhuman barbarity.

—Reports from Harpoot at the beginning of January reveal some very sad cases of destitution. At one village of 200 houses there were reported 170

sick; in another village, which had 280 houses before the massacre, 250 were sick, some 400 having already died since the massacre. The people in many of the villages are dying not so much from disease as from want. In Harpoot city two houses have been opened for orphans, and it is hoped that others may be secured. The Arabkir pastor reports that there are in that city alone 1,711 orphan boys and girls, and no less than 683 widows, the whole number dependent upon charity being over 3,000. It is a significant fact that of the £ T. 2,500 in the hands of the local officers from the collections made by the government for relief during the past years, the sum of £ T. 1,000 has been set apart for the repair of mosques. What remains is being distributed at the rate of from 25 to 45 cents a person. Another fact is significant that, simultaneously with the giving of government relief, the taxgatherers have been specially active. In one place at the door of the room in which the government was giving aid, stood zaptiehs collecting taxes of those who came out. The officials in other places are more generous, giving to those who had received relief protection from the exactions of collectors and creditors.—*Missionary Herald*.

—The native churches in Oroomiah gave last year for their preachers about \$1,200. This is about 20 per cent. increase over the sum raised over a year and a half ago for the same purpose.

—The following statement from Rev. J. L. Potter, Teheran, indicates that the new regime in Persia is not likely to be liberal. For this is the first official order promulgated:

"In accordance with the exalted will of the slaves of his most holy, august, Imperial Majesty, the king of kings, of powerful glory (may God perpetuate his realm and his reign), it is enacted as to all sorts of books, such as heavenly and religious books, and other kinds, that the import of such books into the kingdom of Persia, and the sale and

purchase of them, is dependent on the special permission of the Ministry of Sciences of this exalted State, and likewise the transport of these books from any one of the cities of Persia to other provinces and districts of the exalted State is also restricted to the permission of the Ministry of Sciences and the permit of the afore-mentioned Ministry, in which permit the name and number of the books and other necessary information shall be included, and, without the permission and permit of the Ministry of Sciences, every book imported into Persia, or transported and delivered from city to city, will be seized and confiscated, and the carrier will be liable to punishment.

The act was to take effect thirty-three days after its date, and so became operative February 22.

India.—The Indian Home Mission to the Santhals is under the charge of Messrs. Boerresen and Skrefsrud. There are in all at the 16 stations of the mission, 6 European missionaries, 3 Santhal pastors, 113 traveling elders, 15 catechists, 1 native doctor, with 2 assistants, and a dispenser with 2 assistants. Mrs. Boerresen, assisted by 20 deaconesses, conducts the girl's school, in which there were at the close of the year 189 pupils. Many of these past the government examination with credit, one girl gaining a scholarship of 3 rupees per month for two years. The boy's school has 157 pupils, 9 teachers, and 2 monitors, and the efficiency of the teaching and the intelligence of the boys is proved by the successes at the government examinations. In addition to the work carried on in Santhalistan, a colony of Santhals has been started in Assam under Mr. Bunkholdt's superintendence, and now there are 1 Santhal pastor, seven village elders, 12 deaconesses, 6 schoolmasters, 2 schoolmistresses, and 1 native doctor with 1 assistant. The total number of baptized heathens is over 9,700.—*London Christian*.

—The "North India Methodist Con-

ference consists of the North-West Provinces east of the Ganges, and the Province of Oudh." There are 9 presiding elder districts, and 90 circuits; 121 ordained native ministers; 15,885 members; 22,393 probationers. Total 38,278. Sunday-schools 764, pupils 38,083; day-schools 497, scholars 10,254; foreign missionaries, 20; wives of missionaries, 17; foreign missionaries of the W. F. M. S., 20.

—A missionary writes: "One morning I past a man lying near the road, and askt him why he was lying there. He opened his eyes wearily and said, 'I am very hungry. I have not tasted rice for more than three days, and I can not walk any further.' 'Poor fellow,' I said, 'I'll bring you some food, and then perhaps you will feel better.' Away I went, and presently returned with a leaf plate full of rice—every grain white and separate as Hindus love to have it. 'Take a little,' I said. The man opened his eyes once more, and looking at the rice, oh, so hungrily, and at me, oh so piteously, he waved his hand feebly and said, 'I daren't, I daren't; my caste, my caste.' 'But,' I replied, 'if you don't eat it, you will lose your life, and what then will be the good of your caste?' 'Sir, came back the answer feebly, '*if I lose my caste what will be the good of my life?*' I do not suppose the rice would have saved him."

—Lord Radstock is right when he declares: But few people can realize the magnitude of the distress which has come on our Indian fellow subjects. The Governor-General informs us that 37,000,000 are "in famine districts, where there is not enough to sustain life, and 44,000,000 men in districts where there is not enough to maintain health." For these, relief works are already open for over 2,000,000. But according to the Famine Commissioners' report, 15 per cent. of the population of the famine area will eventually come on relief for three months, and $7\frac{1}{2}$ per cent. for twelve months.

There will be thus 5,000,000 practically helped before long.

China.—In China are tens of thousands of villages with small trace of Bible influence, but hardly a hamlet where the opium-pipe does not reign. It does more harm in a week than all our missionaries are doing good in a year. The slave-trade was bad, the drink is bad, but the opium traffic is the sum of villainies. It debauches more families than drink, and it makes more slaves than the slave trade.—*Rev. J. Hudson Taylor.*

—Among the party of C. E. Z. M. S. missionaries who have recently sailed for Fuh-kien, was Miss Codrington, whose life was so wonderfully preserved in the Kucheng massacre. There is also a probability that Mrs. Saunders, the mother of the two sisters who were among the victims of that massacre, will go out at an early date. It may be remembered that this lady heroically said, after hearing of the terrible murder: "If I had two more daughters, I should wish them to go to China. I am only waiting till I am able to go myself." It will be a striking object-lesson to the Chinese of Christian love and forgiveness to see these ladies working among them as witnesses for Christ.—*C. M. Intelligencer.*

—The Presbyterian Church, South, is able to give this report: In the work of our medical missionaries there is a surprising summary. The whole number of patients were: Dr. J. B. Woods, 8,762; Mrs. P. F. Price, 5,763; Dr. J. R. Wilkinson, 4,937; Dr. W. H. Venable, 4,659; Mrs. Annie Houston Patterson, M. D., 3,428; Rev. M. B. Grier, 3,000; Rev. R. A. Haden, 2,500; Mrs. H. C. DuBose, 1,200; Rev. J. Y. McGinniss, 635; Miss E. B. French, 600; Dr. G. C. Worth, 235; total, 35,719. Altogether the reports from our work in China are a great deal more full of encouragement and promise than they have ever been.

—Dr. Mary J. Hill writes as to the medical mission in Chiningchow,

China:—"We have had a large attendance at the hospital. We had some very serious cases last season, that cost us many anxious thoughts and fervent prayers that we might be guided aright in our treatment, and that the friends of the patients might be led to look more favorably on us and the 'doctrine.' A woman from whose face we removed a large growth said one morning, 'Are you glad this lump has gone?' and when we said 'Yes,' she replied, 'Well, I do not understand how it is you are glad, and yet you are strangers. How is it you are so interested in me? It must be your 'new religion.'"

—The organization of a new Presbyterian Church, 65 miles from Ningpo, marked the fiftieth year since Ningpo itself was occupied, and makes the tenth church connected with that station; total additions last year were 65. Since the yearly report closed, however, there has been a work of grace in the church at Yông-Yü (also 65 miles away from Ningpo) which added 10 to the church and developed a good many inquirers. This awakening is traced chiefly to one earnest old man whose witness-bearing is entirely voluntary.

—The Grand Lama, living representative of Buddha, rides a bicycle! To such a startling and revolutionary course, who can predict the end? As for ourselves, we should never have credited the statement had it not been sent us by a senior member of Peking Mission, who had it from a source considered trustworthy.—*Woman's Work for Woman.*

—Doctor Wittenberg is the name of the Basel medical missionary at Kayin Tshu. The natives come to him in crowds, and he has already acquired fame as a skillful oculist. A heathen Chinese brought to him his wife for whom he had only paid \$5 because she was blind. He had bought her on speculation and did not lose anything, for Dr. Wittenberg was successful in

curing her. On his way home, the first man he met exclaimed: "Thirty dollars!" The value of the wife had risen sixfold.

Japan.—In 1870 the laws forbade a missionary to ask any native to accept Christianity, and the penalty for any native who profest the name of Christ was death. But now the Church of Japan is soon to begin missionary work in Formosa. President Ibuka, of Tokio, and President Ogimi, of Steele College, Nagasaki, have been appointed to visit the field and report to the mission board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forward this new work. Yet, there are still those who tell us that foreign missions are a failure.

—In the Imperial University at Tokio, are now about 1,900 students. The time is not far distant when Japan will be able to boast of another university. Efforts in this direction have been under way for some time. The new institution is to be in the old capital city Kyoto, where the *Doshisha*, a Christian college, has been in existence for many years.

—Quotations from the Bible are now often used in the same way as are extracts from Japanese and Chinese classics and Buddhist scriptures. A diary recently issued by a publishing house in Tokio contains a number of passages from the Bible, tho compiled by non-Christians.

—Rev. E. W. Gilman, secretary of the American Bible Society, New York, has received from the agent of the society in Japan a copy of the Gospel of St. Luke, prepared for the use of the blind Japanese. The volume is the first of a series of parts of the Scriptures to be publisht under the auspices of the Bible for the use of the blind in Japan.

AFRICA.

—We smile when we read this from Eastern Equatorial Africa, written by

Rev. Douglas Hooper, but it helps us to see what it costs to be a Christian:

"You will be glad to hear of our Christmas at Jilore. Petro Vuko's wife and four bairns were baptized, and the next day a man, not of the village, but who has been a catechumen for some years, came and said he was prepared to part with two of his wives and live with only one—the senior. You may be sure it came to us as a blessed Christmas remembrance from the Master. Of course this means a much reduced income, amongst other things, as the wives hoe the fields which yield the maize, which is the only source of income the man has. He is sending his children to live on the station, that they may be the better taught, this means the loss of 60 goats (\$120) for each unmarried girl, the money paid as dowry by the bridegroom."

—The Thirty-fourth Annual Report of the Sierra Leone Native Pastorate Auxiliary Association, was presented at the anniversary on April 29th, 1896. There were then 12 clergy, 86 lay teachers (of whom 35 were females,) 10,420 Christians, 6,340 communicants, and 3,271 scholars in 34 schools. The sum of £2,100 was contributed, the expenditure amounting to £1,987. Bishop Ingham confirmed 613 candidates during the year. The reports from the several districts refer to day and night schools, Sunday-schools, school libraries, Dorcas meetings, cottage meetings, Bible-classes, temperance meetings, etc. One of them refers to agoogooism, a kind of devil worship, which receives encouragement from some who call themselves Christians.

—We have received the report of the North German Missionary Society, which has its headquarters in Bremen and its mission-field in German and English Eveland, on the Slave Coast of West Africa. Whilst their neighbors of the Basel Mission, whose African field of labor matches with theirs on the Gold Coast and the Cameroons,

lost ten agents by death in as many months, the North German mission has had sickness enough, but no deaths. The income of the society was over £6,000, and the number of baptisms at the different stations was 107 adults and 24 children, bringing up the total number of baptized Christians connected with the mission to 1,623.—*Mission Record*.

—The Kongo railroad has made such progress during the last few months that the directors feel confident that the locomotive will reach Stanley Pool in the fall of 1898. The average receipts per mile show a continuous increase from the beginning. About 130 miles are in operation.

—Eleven more additions have been reported to the church at Luebo on the upper waters of the Kongo. This swells the number of members to about 100.

—In a letter to "the Assembly of those who help Nations of Strangers in Resisting Liquors," King Khama expresses himself with the picturesqueness and force with which we became so familiar during his visit to England. He is thankful because they "stand true in the word they spoke to him in England." He is still struggling against the drink, but fears he will not succeed. He has "Europeans who like liquor exceedingly, and they are not the people who like to save a nation." He has rejoiced exceedingly to see "the path of the train" in his country, but there is something in it which he does not like, viz., "the little houses to sell liquor in them." He begs help in this matter, or it will kill his nation.—*London Christian*.

—The meetings for Jews in Johannesburg have got to a very satisfactory stage—called by some, "The rotten egg stage!" We always hold a preliminary open-air meeting before marching up to our hall. At the last open-air meeting nearly every person in the ring received at least one rotten egg. Miss Arnot managed to escape, we believe,

tho a certain Jew made three attempts to prevent her being an exception. Some received the bad egg in the face, others on the back, some on the head, and so on. Certain Jews who were not "lewd fellows of the baser sort" were most indignant at the treatment of our workers. The indoor meeting after this attack was about the best we have had, as the questions asked showed a real desire to know the truth.—*South African Pioneer*.

—The progress of the Livingstonia Mission (Free Church) is becoming very rapid. At Bandawe, Nyassaland, the numbers in the "hearers" classes had risen, at the close of the last session, from 456 women and 207 men to 500 men and over 1,000 women. On Easter Day the number of communicants was 120. Attendances at church have risen to over 1,000. The unnamed missionary who, according to the newspapers, hid 300 native Christians on the mission premises during the late Ngoni rising, and defied Chikusi's command to surrender them, was probably a Free Church missionary.—*C. M. Intelligencer*.

—Bishop Tucker publishes these figures which help to set forth what the Gospel has already achieved in Uganda. Readers of the Word, 57,380; buildings used for worship, 321; sittings, 50,000; Sunday attendance, 25,300; trained teachers, 192; other teachers 533; catechumens, 2,591; baptized Christians, 6,905; communicants, 1,355.

ISLANDS OF THE SEA.

Madagascar.—The Queen of this island realm for some reason not yet made public, has been banished to Reunion.

—The London Missionary Society has issued an appeal to the Christian world setting forth the lamentable condition into which things have fallen in Madagascar on account of Jesuit persecution of extreme "bitterness, audacity, persistency and unscrupulousness," and to all appearance because the French authorities desire to have it so.

—The Queen under orders from General Gallieni, has, according to a correspondent of the *Manchester Guardian*, written to the joint committee of the London Missionary Society and the Society of Friends in reference to the Antananarivo Hospital, built in 1890 at an expenditure by the two societies of £10,000: 'Everything connected with the care of the sick which you have built on my compound belongs to me, and for that reason I inform you that you may not in any way spoil the compound and the houses (*i.e.* the hospitals) built there, for if you do so it will be a matter for the law courts. So I ask you to leave my compounds and houses in the shortest possible space of time and let me know what day I shall be able to enter and do as I like.'

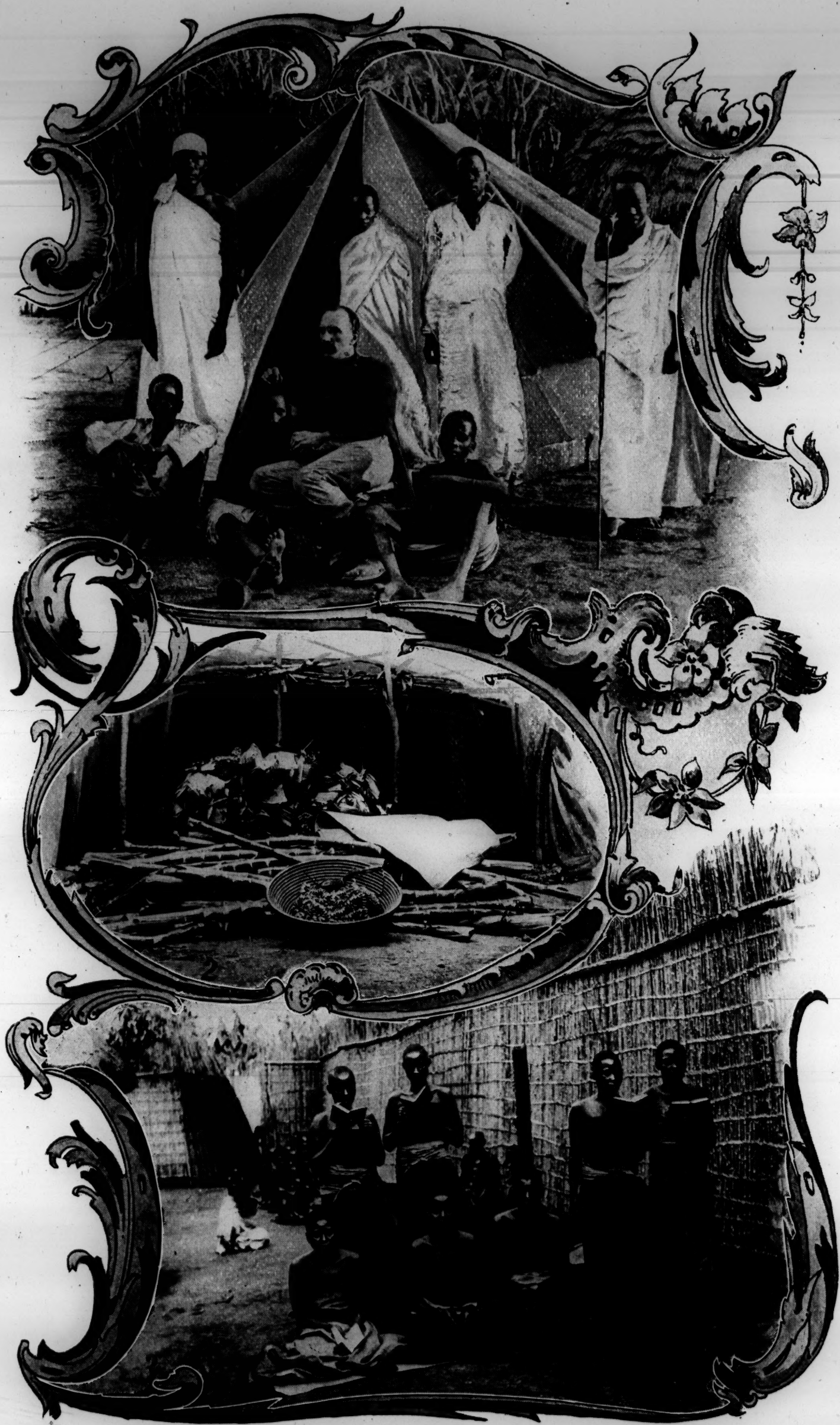
—M. Escande writes from Madagascar:—"From four different quarters the news has arrived this week that the Jesuits have made simultaneous attempts to seize Protestant churches and use them for the mass, and to place their own teachers in the Protestant mission schools. They give everyone to understand that they are all-powerful with the government, and, unfortunately, the help which they got from certain officials gives them a semblance of reason in the eyes of the natives. We are in presence of a very well-combined plan of attack, and to make head against it we are compelled to prodigious activity.—*Journal des Missions Evangeliques*.

Samoa.—The Mulua Institution has done a noble work for 52 years. The aims of its founders, that every village in Samoa might have a well-trained educated native pastor, and that some of its students might take the Gospel to heathen lands, have been accomplished. More than 200 Samoan villages are now supplied with pastors who have had a four years' course in the Malua College, and some 5,000 people of Savage Island have been won to Christ by means of Samoan Evangelists. There are 16 islands to the north-

west of Samoa which first heard the good news from the lips of Samoan teachers, and in New Guinea there are nearly 20 more of these living and working amongst the savages there.

New Hebrides.—The "Dayspring" missionary ship which was wreckt in October last on a coral reef near the New Caledonia Islands, will in all probability, have a successor. From the latest issue of "Quarterly Jottings from the New Hebrides," we learn that the insurances effected on the vessel amounted to £5,000, and as she originally cost £7,000 there is a dead loss of £2,000. On the wreck being reported, friends of the work came forward with promises amounting to £1,300. It remains with the New Hebrides Mission Synod and the churches immediately responsible to say whether a new vessel shall be procured.

—From the New Hebrides Rev. Mr. M'Kenzie, of Erakor, sends most pleasant intelligence: "I have had much encouragement since you last heard from me, for 89 have renounced heathenism, and now there are less than 12 heathens in my district. Most of those who came in this year belong to a small island, Meli, where in years gone by they were exceedingly hostile. The change which the Gospel has wrought at that village is simply marvelous; on several occasions my life was in danger, but now they seem as if they could not do enough for me. To see those people in their grass school-church, already twice enlarged and still too small, all nicely clothed, so different looking from the days when painted and feathered, and to hear them sing heartily, praising that Name which is above every name, was enough to gladden any missionary's heart, and abundantly reward him for many long years of toil and discouragement. We have now 14 church members in that island. At Erakor, at the communion in July, we had the finest gathering ever seen here. Our church was crowded and about 100 had to remain outside. We have over 200 church members, nearly all of them took their seats at the Lord's Table, and 21 sat down for the first time."



A GROUP OF UGANDA PHOTOGRAPHS.

1. The Rev. R. P. Ashe and Native Teachers and Boys at Nassa.
2. A Church Collection.
3. The King's Wives.